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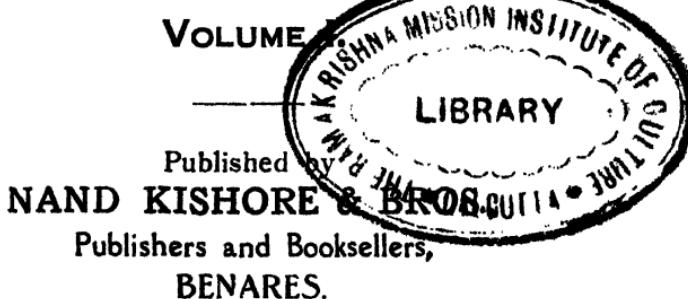
AN
INTRODUCTION
TO
INDIAN CITIZENSHIP
AND
CIVILISATION

Historical Background and Modern Problems)

BY

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"An Introduction to Civics and Politics."



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सर्वेऽन्नं सुखिनः सन्तु
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चित् दुःखमाप्नुयात् ॥

मर्यादा पुरुषोत्तम

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः ।
 नियतात्मा महावीर्ये धृतिमान् धृतिमान् वर्शी ॥
 बुद्धिमान् नीतिमान् वार्मी श्रीमान् शत्रुनिवर्णः ।
 विपुलांसो महाबाहुः कंबुधीवो महाहनुः ॥
 महोरस्को महेष्वासो गृहजन्मरिंदमः ।
 आजानुबाहुः सुशिराः सुललाटः सुविक्रमः ॥
 समः समविभक्तांगः लिङ्गधर्वणः प्रतापवान् ।
 पीनवक्षा विशालाङ्गो लक्ष्मीवान् शुभलक्षणः ॥
 धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः ।
 यशस्वी ज्ञानसंपदः शुचिवर्णश्च समाधिमान् ॥
 प्रजापतिसमः श्रीमान् धाता रिपुनिषुदनः ।
 रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥
 रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।
 वेदवेदांगतस्वज्ञो धनुर्वेदे च निष्ठितः ।
 सर्वशास्त्रार्थतस्वज्ञः स्मृतिमान् प्रतिभानवान् ॥
 सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः ।
 सर्वदाभिगतः सद्ग्रिः समुद्र इव सिंधुभिः ॥
 आर्यः सर्वसमश्चैव सदैकप्रियदर्शनः ।
 स च सर्वगुणोपेतः कौसल्यानंदवर्धनः ॥
 समुद्र इव गांभीर्ये धैर्येण हिमवानिव ।
 विष्णुना सदृशो वीर्ये सोमवत् प्रियदर्शनः ॥
 कालाभिसदृशः क्रोधे लमया पृथिवीसमः ।
 धनदेन समस्त्यागे सत्ये धर्म इवापरः ॥
 तमेवं गुणसंपदं रामं सत्यपराक्रमम् ।
 ज्येष्ठं श्रेष्ठगुणैर्युक्तं प्रियं दशरथः सुतम् ॥

रामायण बालकांड सर्ग १
 (श्लोक द—१६)

H. Mackay.

FOREWORD

It gives me very great pleasure to contribute a brief Foreword to this valuable little book of my friend and colleague, Professor S. V. Puntambekar, dealing with a subject which represents an essential feature of the Benares Hindu University. While the utilitarian side of Education has not been neglected in the educational system of this University, or, rather, has been assiduously cultivated in response to the crying material needs of modern India, it has been always recognised that the *raison d'etre* of the Benares Hindu University is the discovery and re-thinking of Ancient Indian Culture. With this end in view, my friend, Professor Telang—whose resignation of the Chair of History owing to ill health we all regret, and whom we should like to see in our midst once again as soon as he is better—and I inaugurated in 1923 the studies of Civics, General and Indian, and Ancient Indian History and Culture in the University courses, and it is gratifying to see that the Departments are growing from year to year and doing much valuable work. Professor Puntambekar's two books—"Introduction to Civics and Politics" and "Introduction to Indian Citizenship and Civilisation" are a sign of the vitality of the subject of Civics as taught in the Benares Hindu University.

The author has placed himself at the right point of view when he says: "We must study Indian citizen in his own surroundings, moulds or institutions, and also as he was in the past, as he is now and as he wishes to be in the future"; and the subsequent treatment of the subject, though necessarily brief owing to the exigencies of space, is sufficiently thoughtful to stimulate thought in the mind of the student. He has, moreover, seized hold of certain essential features of Hindu Civilisation: First, that it is dynamic as well as static, the Hindu being unconsciously liberal even when he is consciously conservative; secondly, the attitude of the Hindu towards his neighbour is that of 'to live and to let live'; and yet, thirdly, it is not one of indifference or entire aloofness, but one of silent and liberal assimilation of all that is best in the life of his neighbour, in its essentials.

The great problem of Ancient Indian History and Culture is to distinguish between the ideal and the real life of the ancient Hindus, and consequently doubt has been cast on the reality of the ideal as presented in ancient books. For example, it has been questioned whether the life of the *Asramas* was ever a real life, and whether there were any such kings as the great hero of the *Ramayana*. While one may recognise the importance of the distinction between the real and the ideal, there are ample and trustworthy tests by which he can determine the extent to which the ideal may be taken as

real. In no society, any more than in the individual, the real can be entirely coincident with the ideal; and yet the *ideal* may be sufficiently *realised* to be regarded as the real. Thus the institution of the *Asramas* very nearly approximated to the ideal, and the ideal of the king was not without illustrious examples of its realisation. Professor Puntambekar has consequently taken care to base his statements upon real history, but has, at the same time, endeavoured to read the spirit which enlivens that history. He is thus true to the kindred points of History and Philosophy.

I commend his two books to the attention of every Indian who cares to know and *understand* the civic side of Hindu Civilisation.

Benares Hindu
University,
18-11-28.

A. B. DHRUVA.



AUTHOR'S PREFACE

The present book is a result of the study of the problems of Indian Citizenship and Civilisation during the teaching work done in the Hindu University at Benares. The aims and ideals of the University stand for a synthesis of the best in the land inherited and studied traditionally and imbibed and assimilated environmentally, and at the same time the best in the world pursued and studied consciously and critically in a spirit of reverence, response and reception. Hindus have always been ambitious and aspired to the highest in the world of intellect. Their history is a process of synthesis of complexities and varieties of life in all its departments and aspects. Therefore their religious and social organisation is based on a system of voluntary group formation which was originally in harmony with the natural aptitude of the people, and their educational system upon private efforts and association. They allow freedom to external varieties of life and try to synthesise them for an internal unity of life. The book which will be issued in two parts is more or less an elementary one meant to give a mere outline of the historical manifestations of a citizen's life in the past in its various aspects and aims, and the changes which occurred in some of them at its various stages.

There is an element of growth and there are new adjustments, balances, and harmonies observable at every stage. There is not only an element of order but also that of progress visible in the long course of this civilisation. It is this fact which makes its story not only interesting but also valuable.

History of India also brings out another fact of importance, namely, that the foreigner of one age has become the citizen of the next. This all-inclusive or assimilative aspect, this territorialising of the foreigner, and this humanising of the native of the soil in that process are the great facts of Indian citizenship in the past. The foreigner need not give up his essential ideas or liberties, and at the same time can enter into the territorial group and enjoy its security and protection and gain its tolerance.

This attitude towards neighbours, the attitude of "to live and to let live," is a greatly human attitude and will help India in the creation of her new citizenship of nationalism and humanism.

I have dealt with some of these problems in the following pages, emphasizing the permanent values and needs of Indian Citizenship and Civilisation.

Whatever little inspiration have I had in writing this book is due to the great intellectual, cultural and traditional environment which this great City of old and this ideal University of

to-day have created round about me in my teaching work. I acknowledge the debt with all the reverence and humility that I feel in the presence of the mighty Rishis, present and past, who dominate that environment.

I have made this wide survey in order that students may get a larger outlook by knowing the various aspects of a great and growing civilisation which shows itself to be at once static and dynamic in its long career. I hope it will help to widen their vision, to deepen their thought, and to ennable their heart in the service of their Motherland at the hour of her greatest need and intellectual conflict.

VANDE MATARAM.

Hindu University, }
 Benares. }
 18-11-28. } S. V. PUNTAMBEKAR..

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Barid baran muktag,-
1 Chage Ross Calcutta.

INDIAN CITIZENSHIP AND CIVILISATION.

CHAPTER I.

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INDIAN CITIZENSHIP AND CIVILISATION.

CHAPTER I.

THE LAND.

A citizen is a civilised being. It is a great advance on the old idea of a legal citizen that we now study a citizen's life in all its aspects, political, social, religious, economic and cultural. We now discuss the whole social being and life, and Civics deals with this wider aspect of a social citizen and not merely with a legal citizen wherein only his legal rights and duties are considered.

Indian citizenship deals with a citizen's full life in India, his past, present, and future.

With what does Indian citizenship deal? Indian life is influenced by Indian environment, tradition and the currents of her civilisation. Civics has a regional importance because it studies the local aspects of her life, her national needs and her human desires.

Land has moulded the life of her peoples into particular channels. Their history and heritage have differed from peoples of other lands. Therefore it becomes necessary to make the study of Civics real by keeping it related to Indian life and environment.

We must study Indian citizen in his own surroundings, moulds or institutions and also as he was in the past, as he is now and as he wishes to be in the future. Therefore his land, the peoples who inhabit it, their civilisation, their religious, social, economic, political and intellectual life must be surveyed, studied and valued from the point of view of Civics.

Then only a citizen can intelligently meet the problems of life requiring change or adjustment. Progress towards good life depends on understanding the forces of the past and the conditions of the present. No society is a *tabula rasa* or a clean slate on which a great or good man can write his new message or *utopia* with ease and success.

There is a cry from everywhere in India of oppression, tyranny, exclusion and hate.

Man's condition in India. This is due to want of political power, civic spirit and idea of service. There is political tyranny. There is social inefficiency and injustice. Man is everywhere oppressed for want of freedom—political, social, economic and religious.

It is necessary therefore to examine these aspects of his life, and the forces which have moulded them in the past and are oppressing them in the present.

India is in every way a self-sufficient country. Almost all products and mineral

India's Self-sufficiency. resources, a variety of fauna and flora are her endowments by nature. Man in India is naturally intelligent

and hard-working and has evolved most of the arts of civilised life and has learned new ones when he came into contact with other races. In the past her manufactures were cheap, her food various and plentiful. There was a large export trade of her various articles by sea and land to neighbouring countries.

In the early stages of human history physical features of land are a great governing factor in the ideas, the occupations and the spread or movement of communities and races. It is only late in history that human intelligence and labour have been able to modify or utilise the influence of physical forces or features. But even this cannot happen to a very great extent.

Influence of geographical factors on man.

Climate affects individuals, their energy and enterprise, their food, clothing and shelter, and their occupations. Temperate and torrid zones have influenced populations in characteristically different ways. They have even moulded to a certain extent their mental and moral outlook and beliefs.

Climate.

Resources similarly affect the life of the people. On mineral resources, vegetable products, animals inhabiting the region, etc., depend the maintenance and occupations of the people.

Resources.

Their profuseness or scarcity, their variety or sparseness mould the life of the people variously.

Then the contour of the surface determines the size of the community, its isolation or neighbourly contact, its self-sufficiency or interdependence and the character of its activity internal and external.

The influence of mountains, rivers, plains, soil and the nearness of the sea is very great on the life of the people. It And others. must be properly valued and recognised in the formation of a group of people and their activities and outlook.

The greatest step towards civilisation is the settlement on and attachment of communities to land. Nomadic or pastoral communities had very little of settled life, arts or crafts, and very little leisure which could give scope for creative activities of mind. In that condition their material basis of life was not well secured. But settlement on land gave them security and fixity of primary necessities of life, namely, food, shelter, clothing and medicine, and secured them leisure for the development of other arts and crafts and for mental development. Hence love of the place arose amongst these settlers. It satisfied their earthly wants and gave them means for protection from their enemies. This love of the place resulted in the idolisation of the place as ग्राम देवता, कुल देवता, ज्येष्ठ देवता ! This deification was the natural outcome of the early religious conceptions

of worship. The place which protected the people from earthly enemies, which provided their material wants, and which afforded leisure for moral and mental pursuits gave them all what early communities expected from their religious gods. This wealth, this peace and plenty were what they sought from their gods in their prayers. These prayers or worship were mostly addressed to land, mountains, rivers or the benevolent spirits which it was thought resided in them. It was really the worship of the natural forces. Often they had to be appeased in order to avert their wrath or to attract their beneficence.

This living together on one place promotes intercommunication between various peoples who are attached to the land.

Rise of patriotism. This intercommunication Land becomes a may be, first for needs of mother. material life; later it becomes a close association for social life in its religious, recreational and human aspect. The resulting interdependence strengthens the love of the place and creates bonds of caste or fraternity or community between these settlers on land. The land strengthens the ties of the people and the people preserve, protect, and develop the land as a unit, with accepted boundaries marking it off from the rest. Thus a unit of land creates a unification of peoples, and the unification of peoples nationalises a unit of land. They work together, rejoice together, with a conscious thought of their fundamental

unity and co-operative existence. They are proud of their birth in that particular territory and of the special attributes or characteristics which they have developed since their settlement on it. They come to possess a common tradition and aim which moulds them and maintains them together. This common spirit and the love of land are what is called patriotism and is expressed in “जननी जन्मभूमिश्च स्वर्गादपि गरीयसी,” i.e., mother and motherland are higher than heaven itself. It entails the performance of rights and duties of citizenship. To do this properly a correct knowledge of the various sides of a people's life, of its essential characteristics, distinctive traditions and leading aims is necessary. India presents a fundamental unity of life, and a distinctive type of society and civilisation, with her own ideals of order and progress. Therefore it is the duty of an Indian citizen to know her in all these aspects so as to live his life well and serviceably.

We shall first study the land and its features. Nature influences the course of

human life and achievement, The mutual influence of place and man in turn directs the course and forces of nature man.

and man for his own use. Thus the history of man is not intelligible without a proper understanding of the geography of his country. Its climate and products, its rivers and mountains, its soil and fertility, its means of communication by land and water, all these go to make up a people. Their material life,

their physical growth and moral strength or character are greatly influenced by these geographical factors. Place moulds man, as man modifies its influences.

India is a distinct geographical unit. Himalayan mountains separate it on the northern side, and seas isolate India is a distinct geographical unit. It in the south from direct contact with other countries and peoples. Internally its communication is easy and helped by rivers, plains and passes. People can easily pass from one part to the other without losing a constant contact with their home or province.

It is vast in extent. Its area is 20,00,000 sq. miles with a coast line of about 3,400 miles and a land frontier of about 3,500 miles. Geographically it may be divided into three territorial compartments.

1. The Aryavarta or Hindustan : It roughly includes the northern plains forming the basins of the Indus and the Ganges and extending as far as the Vindhya.

Its three divisions. 2. The Daksinapath or the Deccan : It is the plateau lying south of the Narmada river and to the north of the Krisna and the Tunga-bhadra rivers.

3. The Dravida desa : It is the far south portion extending as far as Ceylon.

Each of these parts present certain peculiarities in the history of its inhabitants. This

fact was recognised by Indian writers from early times.

India is rich in mineral products, natural vegetation and good crops, fruits and flowers, and other raw materials useful for manufactures.

This is due to a variety in climate, soil and distribution of rainfall, and to her rivers, mountains and forests spread all over the country. This diversity in its physical features and products has influenced the life of the people in various ways. It has resulted in the formation of different habits and occupations, different tempers and traditions in different parts of India.

The north is characterised by great snowfed rivers and fertile level plains. It is rich in resources, but enervating in

The north. climatic conditions. It offers sufficient means of livelihood with small efforts. The nature is bounteous, and people easily satisfy their wants and have not to struggle hard.

The south is comparatively poor in resources. In its mountainous parts and in places where the soil is rugged the

The south. people are hardy and lead a struggling life with nature.

The natural advantages of the north gave it the dominant position in the history of India.

Aryans settled there first.

The importance of It was the seat of her principal empires, the home of the north in history. her great religions, and the source of her beautiful literatures, poetry and

philosophy. Its abundant wealth and its teeming population were its sources of strength as well as weakness. Against the poor south it could carry on its struggles and fights successfully. But to the hardy and martial northern neighbours from beyond the Himalayas its open nature, its great wealth and enervated population gave easy access, and also success in the invasions they made on the peace and prosperity of India. The Persians, Greeks, Sakas, Hunas, Arabs, Turks and Moguls, all succeeded in entering India and establishing their kingdoms for a time till overthrown by their internal quarrels and decadence and the rise of vigorous indigenous kings.

In the north-west and the Punjab the people are brave, hardy and of good physique, because in the dry climate

The north and the west. and the constant struggle between nature and man only the fittest could survive.

They opposed foreign invaders from beyond the mountains. In them Alexander had met a great foe and opposition. Only his superior arms and military skill could overcome them. But in the Gangetic delta and in the plains the life being easy, enervating, and tempting, the man became small, weak and lethargic.

These differences in climate and fertility produced gradually differences in food and social customs, and gave a variety of character to peoples of different parts and created a diversity in the unity of Indian life.

Though Indian life in its broader and permanent aspects is a land life, the Southern

The south and the sea and a busy foreign the sea. Peninsula had easy access to intercourse. She developed

her trade and commerce, her colonisation and rule in the oceanic islands. The story of her shipping and maritime activity is long and her colonisation and rule is glorious, and is spread over a number of centuries as late as 12th century A. D. She was then the mistress of the Indian ocean and her goods and civilisation reached and were welcomed there.

In this resulting diversity and seclusion of peoples and in its long distances and want of

Long distances and diversity enhance political conflicts easy means of intercommunication in early times it was not found possible to maintain a unified and a strong central power or to create a

unitary state in the country. Various kingdoms without natural boundaries existed and fought with one another. A sense of fundamental geographical unity and want of proper organisation and easy intercommunication kept India in a state of perpetual flux and fight. But the sense and desire for ultimate political and national unity did not disappear. It is strongly present now when the ideas of organisation and means of communication have developed.

Foreign invaders who tried to establish large kingdoms easily succumbed to the enervating influences of climate and were

overpowered by the geographical facts of large distances and want of easy intercommunications. Hence their empires always tended either to fluctuate in their boundaries or to weaken and to dissolve at the hands of a stronger political personality or another foreign invader.

Two other geographical facts have influenced the course of Indian political history. The

The influence of north-west frontier being the Khyber pass passable at certain points—and the seas. especially at the Khyber pass—offered an inlet to ambitious and daring invaders, and once they entered, there was no physical barrier which could stay or delay their advance. This factor dominated the early and Muhammedan period of India's political history. The other factor of the seas in the south has been the most dominating factor in her later history of contact with European powers. Their maritime strength opened the gates of India easily at first to their commerce, and later on to their political ambition. To-day the fact is that those who control the seas also control the communication with India, and in the absence of her people's political strength, her political sovereignty and national destiny fall in their hands.

The mountainous and less fertile countries to the north and west of India, namely, Central

India and her neighbours. Asia, Afghanistan, Baluchistan and beyond have always bred hardy and warlike races.

Their material needs and political ambitions made them look on India's fertility and wealth

with greed. And by adding to it the bigotry of religion and conversion the result was that India became an easy and rich prey for every kind of human ambition. It became everybody's land and of those who could conquer it. The constant raids of individual adventurers like Alexander the Great, or Sultan Mahmud became a feature of Indian border history. The rapid conquests of Sakas, Muhammad-bin-Kasim, or Muhammad Ghori showed another feature of her territorial history. This forcible contact with foreigners brought in its train a number of new races, religions and customs, and India consequently became a museum of different nationalities, religions and social customs. It also opened communication with outside world and the natural isolation of India was destroyed. This resulted in an exchange of arts, ideas, and customs with the outside world. Thus the Persians, Greeks, Sakas and Muslims have influenced in different ways the course of Indian civilisation and outlook. It has also created some permanent conflicts amongst the peoples who now inhabit India. The religious struggle of the Hindus and Muslims, and their different political ambitions and outlook have been the main causes of India's weakness as a nation in her endeavours for Swarajya and progress.

If we examine the history of India—of her ideals, beliefs and institutions, we find that

Consciousness of the fundamental unity of India from early times. India as a whole was the ideal of her peoples throughout past centuries, they never lost sight of the

consciousness of her geographical unity and they idolised it in their religious utterances and institutions and political ideals and constitutions or conceptions. This consciousness was strengthened and maintained by her religious oneness, political ambitions of a universal sovereign or चक्रवर्ति॑न् and a common system of social organisation, and is fully manifested in her religious, political and social ideas, customs and institutions and is reflected in all her literature. All these postulate India as one country permeated by a fundamental unity of language, religion and culture. No doubt India presents some disintegrating tendencies in her caste system, her various creeds, her different languages, and her certain extraterritorial groups, but it is a peculiar fact that all her castes, creeds or groups conceive India as one and show an integrating tendency in their various manifestations of life more powerful than any disintegrating tendency inherent in their narrower conceptions of caste, creed or language. Their higher feelings, traditions, and associations are Indian. India is their common country which they want to love, to idolise and to serve. Its boundaries are the extent of their ambitions, sympathy, religion and culture. All outside is, as it were, black waters or Mlechhadesa.*

* उत्तरस्यां समुद्रस्य हिमाद्रेश्चैवृ दक्षिणे ।

वर्षं तद्भारतं नाम भारती यत्र संततिः ॥ विष्णुपुराण

हिंदुस्थानमिति ज्ञेयं राष्ट्रमार्यस्य चोत्तमम् ।

म्लेच्छस्थानं परं सिंधोः कृतं तेन महात्मना ॥ भविष्णुपुराण

India thus presents a separate geographical unit marked out by nature and preserved and linked together by the aspirations and institutions of her people. It is not the result of British conquest and rule, but it is essentially a persisting Hindu conception moulding the life of the people throughout her history.

India as a whole is known from ancient times as जन्मदीप, भारतवर्ष, भारतखंड, आर्यवर्त and दक्षिणापथ हिंद and later as Hindustan, both to the people within and foreigners abroad.

The Persians and the Greeks knew the country as that lying along and beyond the Indus or the Sindhu river. The

Why called the Chinese called it by the same land of the Hindus. name. The early inhabitants, namely the Aryans, called it the region of सप्तसिंधवा in the Vedas or हस्त हिंदवा in the Avesta. This early territorial conception came later on to be extended to the whole of India as Aryan civilisation spread. The country has now come to be denominated as Hindustan with a religious devotion to and political ambition for the same.

Religious ideas of the people very properly bring out this aspect of the consciousness of the fundamental unity of India.

1. The सप्तसिंधा prayer covers the wide extent

Consciousness of India and breathes this the religious unity sense of unity of the land. of the country. The prayer is "O, ye Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu

and Kaveri, come ye and enter into this water of my offering !” Similarly there are seven mountains and seven cities which represent this unity of the land of India.

2. The पृथ्वीसूक्त, a hymn in the अथर्ववेद, shows the love of the people for the land which sustains and gives them the life-giving products.

3. The places of pilgrimage of every sect or community are spread throughout India. They show the presence of their objects of worship in every part and thus admit the sacredness of the country as a whole. These are either cities, mountains, peaks or hill tops, rivers, lakes, asramas or monasteries. These are sacred to all sects and they possess shrines in every part of India. To the Saivaites, Vaisnavaites, Ganapatyas, Saktas, Buddhists, Jains and Sikhs the whole of India is a holy land or land of their gods called देवनिर्मितं देशं or पुण्यभूमि or देवभूमि and not merely पितृभूमि. Theirs was a spiritualised patriotism.

4. Many of the religious ceremonies are common to all parts of India. The great avatars, seers, poets, teachers, saints, kings, statesmen, philosophers and warriors are common to the whole of India and serve as the great heroes of the people to be imitated or listened to.

Political ambitions and institutions as reflected in the political literature of the country

Consciousness of and in the course of history the political unity contemplate the unity of of the country. India and work up for its realisation.

All the territorial divisions of the country are contemplated as parts of India and not independent, and all the various races inhabiting it as the feudatories of the whole, and as having a place in the whole, and not outside it. The knowledge of all parts and races was common amongst the people and India was always supposed to cover and unify the same.

The great kings, Pauranic and historical, possessed and to a large extent realised the ambition of being a चक्रवर्तिन् or sovereign ruler over the whole of India.

The political conceptions of राज्य, महाराज्य, साम्राज्य, सार्वभौम, आधिपत्य, एकराट, राजाधिराज show the desire of establishing a sovereign dominion over the whole of India. The politico-religious ceremonies of वाजपेय, राजसूय and अश्वमेव are evidences of gaining and establishing paramount sovereignty over a large part of the country.

The various expressions of Sanskrit poets, dramatists, and writers express the current political sentiments and facts of the extent of the rule of kings over India as up to the limits of the oceans, such as चातुरान्तां महीम्, आसमुद्रपर्यन्ताम् महीम्, चक्रवर्तिं क्षेत्रम् हिमवत् समुद्रान्तरः.

There is a traditional list and also a historical list of kings who, to a large extent, realised this political ideal of an Imperial Monarchy for India. The idea in the दिविजय or धर्मविजय of Indian monarchs is this alluring idea of a universal central monarchy at the top with vassal kings paying tributes from below.

Thus we find that the political consciousness

of the people had grasped the whole of India as a unit from very early times. The great Mahabharata war is a standing testimony to this unity of India. The cause was the cause of all. Princes and peoples from all parts of India made it their own and sided either with the Kauravas or the Pandavas to uphold their claims and to establish the paramount power of Indraprastha over the whole of India. It was a national civil war. The Ramayana points out to the spread of Aryan culture, religion and institutions throughout the south, and the struggle of the Aryans to preserve them from being destroyed by non-Aryans in the south. This danger had arisen because of the long-drawn out war between Brahmanas and Kshatriyas in the north.

Buddhists missionaries who went to China, Tibet, and other countries in the north, and

Consciousness of the colonists who went to unity among the the islands and countries missionaries and in the southern seas, always colonists. carried with them the idea of India as a unit and a home.

Culturally India has always been recognised as a geographical unit. Its creations of art,

Consciousness of architecture, painting, sculpture, music, and its literary products in Samskrit and the cultural unity of Prakrit have an all-India

character. The principles and canons of their creations or writings are recognised as authoritative or worthy of imitation throughout India,

even if they are created or composed in one part. The authors of these products work or write for the whole of India, and their themes comprise the whole country and its social, political and religious life.

Social practices and institutions as propounded by Dharmasastrakaras are meant for the whole of India, and the social unity of the country. Consciousness of the Dharma-laws or institutions relate to all the people inhabiting it, unless they belong to a different and extraterritorial religion. The Buddhists, the Jains, the Sikhs and other offshoots of Hinduism all follow the social laws of the country, namely, the laws of inheritance, succession and adoption.

Uptil recent times Samskrit has been the literary language of the people and is even now the spoken language of the learned Pandits. The best works of Indian mind—Samskrit expresses this unity. the outpourings of its soul, its philosophy, its poetry and drama, all its technical sciences and arts—are written in this sacred language. The prevalence and recognition of Samskrit as the only proper language of literary expression throughout India in the homes of the learned and the famous writers proves more than anything else the fundamental unity of India and her peoples. To the Hindus, India is thus an embodiment of their religion, politics, culture and social traditions and ideals, in short, the place or abode of the manifestation of their soul

and character. She has moulded their life and they have preserved and manifested their unity and character within her limits. She has become the symbol and body of her culture. The Hindus have loved her, have served her, have lived for her and died for her.

Thus the traditions, the conceptions and the manifestations of the civilised life of the people living within India are fundamentally the same and they are moved by a common inheritance handed down from all parts of India.

This persistent consciousness of the geographical unity of India and of the fundamental

This consciousness of her civilised life has moulded has been a great factor in Hindu history. the evolution of the Hindus as a whole. It has moulded their history and marked them off as a unit from other peoples as it does even now.

During the Muhammadan rule the consciousness of geographical unity of India remained

Its existence during Medieval times. and strengthened amongst the Hindus in their opposition to the unholy invaders, the breakers of their idols and temples of their gods. Every religious or political opposition was made in the name of Hindus and India, their holy land. The religions, the polities, the culture, the literature and the social laws maintained their all-India character. Indian history can be treated not in bits as a collection of provincial histories but as that of India as a whole.

The conquerors also desired the conquest of the whole of Hind or Hindustan. They wished to become the sole Emperors of the whole of India. They desired to spread their religion throughout the country. Every invader or every patriot wanted to extend his rule throughout India. People always looked to one throne and one ruler for the whole of India, be he a Muhammadan or a Hindu.

• During modern times again India has been taken as a unit of administration and rule.

And during modern times. The Marathas and the British both fought for the sovereignty of the whole of India. The British succeeded and they have brought each part of India from Kashmir to Cape Comorin into administrative, commercial and cultural relation with the other parts of India, and have given the country as a whole a fully centralised administration and made it a unitary state.

The consciousness of the people about the unity of India has been strengthened and there has been a great awakening in the people of their common bonds, inheritance and aspirations. Common political aspirations and economic needs have been the two great factors in this awakening of a United India as a nation. The growth of national songs, the devotion to the ideals and programmes of the Indian National Congress, no desire for provincial disintegration, the acceptance of the goal of Swarajya both by the Princes and peoples of India indicate their

intense love of India as a whole. Towards its greatness and glory all endeavours are now directed and applied.

This love of the abode, of the neighbour, of the temples and of the country has maintained a strong communal

Growth of a high-life and consciousness, irrespective of differences of er patriotism. religion, race, language or

province. It indicates the growth of civic sense and public spirit which are essential for social stability and progress. This the Indians have achieved in the course of their long history. It was not the pride of race, nor the desire for domination, nor any hymn of hate that was the impelling motive of the great achievement. It was the creation of tolerance, service and respect for the rights of neighbours. It was patriotism in a higher sense based on and inspired by the spiritual aspirations and moral discipline of सनातन धर्म which gave it a permanent strength and character.

“Thus has India been helped both by nature and nurture, by her geographical conditions and historic experiences, by her religious ideas and political ideals to realise herself as a unit, to perceive, preserve, and promote her individuality.”—R. K. Mukerji in “The Fundamental Unity of India.” There is thus geographical, religious, political, social, and literary evidence to show the fundamental unity of India.

CHAPTER II.

THE PEOPLE.

Whatever may be the early distribution of the various peoples of the world, it is a known fact that many tribes or races

Causes of people's movements. have moved from their original abode in search of food, cattle and pasture, or out of nomadic instincts, pressure by other races, desire for warfare, increase in population, exhaustion of the means of subsistence or change in climate, and have later on settled on other lands displacing or destroying or mixing with the previous occupants of the land.

Which was the original home of the human race, whether it was in Egypt, Arabia, Central Asia, India, or Africa, or

The original home of the human race. whether mankind arose at different centres, are questions difficult to be answered conclusively.

Fertility of the soil and suitability of the climate must have contributed to their congregation and development at particular centres or parts of the earth. The early river civilisations of the Nile, the Tigris and the Euphratis, the Indus and the Ganges, and the Yangatse and the Hoangho show the influence of these geographical factors in the settlement and movement of peoples. Sea-coasts and

mountain-valleys also attracted early settlements of tribes or races.

India with its prosperous lands, natural wealth and beauty, and good climate was,

The attractions of India. from very early times, a well-inhabited country. She

always presented a great attraction to invaders, to conquerors and to immigrants to settle in her rich lands. Successive immigrants and successive conquests swept over the country, the older inhabitants yielding to the pressure and retiring to the south or to the deserts, and later on mixing with the newcomers either as equals or subordinates, or remaining outside the pale of their civilisations.

The various races which entered India may be enumerated in order as the Dravidians,

Races which entered India. Aryans, Iranians, Mongolians, Greeks, Scythians, Huns, Arabs, Turks, Persians and Europeans. These are

the elements which mainly compose the population of India, but the strength of each element differs greatly from the other. The aborigines, the Dravidians and the Aryans are the three dominant races in the racial admixture of India. The classification of the races of man is not fixed and certain. But generally four types are distinguished according to their colour, such as the White, the Black, the Brown and the Yellow, or three types according to the form of the face and features, such as the dolichocephalic,

the mesocephalic and the brachycephalic. This is based on the science of craniometry according to the measurements of head, stature, nose, eyes and their proportions.

The aborigines and the Dravidian races belong roughly to the brown or dark group,

and are of brachycephalic

Their cranio-metric classification. type. The Aryans belong to the white group and are of dolichocephalic type. The

Mongolians are of the yellow group and are of orbito-nasal type. The Indian population contains the strains of all these groups and types. Some of them are even as yet pure in their colour and type.

Risley classified the Indian population into Risley's classification. seven principal divisions.

1. The Turko-Iranians are composed of Baluchis, and Afgans and occupy Baluchistan and the North-West Frontier Province. Their stature is above the mean and their complexion fair.

2. The Indo-Aryans consist of Rajputs, Jats, and Kshattris, and occupy Rajputana, the Punjab and Kashmir. Their stature is mostly tall and complexion fair.

3. The Scytho-Davidians consist of Marathas and occupying western India from Gujarat to Coorg. Their stature is lower and complexion dark or brown.

4. The Aryo-Davidians or Hindustanis occupy the U. P., parts of Rajputana and

Behar. Their stature is lower but complexion dark or lightish brown to black.

5. The Mongolo-Dravidians or Bengalis occupy Bengal and Orissa. Their stature is medium and complexion dark or brown.

6. The Mongolians occupy Nepal, Bhutan, Assam, the North-East Frontier and Burma. Their complexion is dark and yellowish and stature short and below average, and eyelids often oblique.

7. The Dravidian type occupies the country from the Vindhya to Cape Comorin, i.e., Central India, Central Provinces, Chhota Nagpur, Madras and Deccan. Their stature is short, and complexion very dark or black.

This classification is disputed by many especially in relation to the Scytho-Dravidians. Whatever may be the particular composition of different parts of India, these elements are present in the population in various degrees of mixture. This is due to the fact that from very early times there is a movement of peoples from the North to the South and from the West to the East in India.

1. The aboriginal element:—It consists of rude savages and their culture is neolithic.

Their main characteristics. They live in deserts and hills. Their numbers are not small and their languages are quite different. They are the oldest inhabitants of India.

2. The Dravidian element:—It is not only strong in numbers but advanced in civilisation.

Dravidians are the predecessors of Aryans. Their languages are distinct from those of the Aryans. It is they who fought bravely with the Aryan invaders. Their civilisation is now greatly a part and parcel of the present Indian civilisation along with that of the Aryans.

3. The Aryan element:—It has been the most dominating element. The Indian civilisation is greatly its make. It largely ousted the original inhabitants and the Dravidians and settled on their lands, established their religion, their rule and their laws and social organisation in the country. Their history is the most important, instructive and enlightened history of India. They were not completely absorbed in the indigenous population as others were.

4. Each wave of later conquerors—the Iranians, the Greeks, the Scythians, the Huns, or Mongolians which entered the country by land became more or less absorbed in the existing population. Their individuality disappeared. They succumbed to later invaders.

5. Even the Arabs, Pathans, Persians and Turks who conquered parts of India and became her rulers gradually lost their unique character and vigour and were absorbed in the converted population of India, though they may have retained their religion and social laws.

6. The Europeans, namely, the Portugese, the Dutch, the French and the English, who came last kept up an exclusive attitude. They have maintained their rule, though some of them have been reduced to a very small compass.

Their numbers have never been large. They have remained only as a caste of rulers. They never entered into regular matrimonial alliances with the indigenous converts, and have maintained the purity of their blood. The Eurasians are the result of a mesalliance originally between the natives and the foreigners. They again have kept apart from Indians in religion, social laws and national sympathies.

The population problem of India is very complex. It is not so much racial as religious

The factors influencing the races and cultural. The new mould into which these various races are entering under the influence of geographical environment and of contact with various races is of a slow growth. It is to a certain extent hindered by the influence of heredity, religious exclusiveness and cultural differences. But there is a steady pressure of physical environment and economic and political needs in forcing these races into an Indian type and into a larger cultural union.

Influence of foreigners. The foreigners in turn have influenced the course of Indian civilisation

- (1) in art, architecture, painting, sculpture and music,
- (2) in the use of weapons and methods of warfare,
- (3) in dress and ornaments,
- (4) in industrial arts and crafts,

- (5) in religion and social usages,
- (6) in moral and spiritual ideals,
- (7) in language—forms and literature and ultimately
- (8) in blood mixture by marriages or otherwise.

These influences are fully visible in the various aspects and treasures of Indian civilisation that we now see, they

Hindu mind dominates being the results of past contacts between the natives

and the foreigners. But after enumerating all these influences and changes we can safely assert that the Hindu or the Aryan element and civilisation dominates the mind and spirit of India. It is the chief fact in the national evolution of India.

Culturally the most important foreign races with whom the Hindus have come in contact

Little influence of Persians. in the past are the Iranians or Persians and the Greeks.

The Iranians were a branch of the Aryan race—a sister community of Indo-Aryans. There are many similarities noticed in the ideas and beliefs of these two communities as regards religion and society. Many names of their gods, their religious practices, their fourfold social divisions, and some social practices are the same. But later on both these communities developed on independent lines. Then they again came into contact in the sixth century B. C. when Darius conquered a part of India and made it a province of the Persian

Empire. We have no trace as yet of the contributions of Persian civilisation to the Indian civilisation. However, we may note some similarities in the political conceptions of the Mauryan Empire in their methods of administration and in architecture. On the whole, the influence, if any, has not been great.

The Greeks who accompanied Alexander do not seem to have left any permanent traces

Some influence of Greeks. on the civilisation of India. During the nineteen months

he was in India Alexander had to fight incessantly, and at last had to retreat rapidly. It was not possible for him to found any permanent institutions in the country, because his conquests were shortlived. Greeks were defeated and driven out of India by Chandragupta. There was no influence either on the polity, society, philosophy or literature of the country. Megasthenes' description of Indian society shows that it was essentially Hindu in character. Alexander could never be described as a missionary of Hellenic culture in the East. During this period contact, if any, was very short. During the subsequent invasions of Bactrian Greeks and their rule in some parts of the Punjab, this contact was longer and real, but the borrowing on the parts of Indians from the Greeks seems to be slight and trivial.

Coin were Greek in type and bilingual with Greek legends on the obverse. The Greek language was not understood by the people and

was very little used for court purposes. There have not been found any inscriptions in Greek, nor any considerable employment of Greek names.

To a certain extent we find traces of Greek influence in model and taste in the creations of fine arts especially sculpture and decoration. But there has been no influence in relief sculpture and architecture which are entirely Indian. The earliest known example of Indo-Greek sculpture belongs to the reign of Azes. The Gandhara sculptures are later in date and seem to be the result of the cosmopolitan Greco-Roman art. 1, 549

Indian drama is totally uninfluenced by the Greek conceptions or technique of dramatic art.

Thus it may be stated that the prolonged rule of the Greeks in the Punjab and other neighbouring parts had not hellenised the country in any distinct way. Even Greek political institutions were not in any way imitated. Both Persians and the Greeks who remained in the country merged in the Indian population accepting their religion, social institutions and culture.

The Sakas and the Hunas who later on invaded and ruled India for some time were also

No influence of Sakas and Hunas. soon absorbed into the general population becoming one with them in all respects.

Thus India assimilated and defeated her conquerors who were Hinduised and her civilisation maintained its own mould and form.

During the Gupta period which was a renaissance of Brabmana and Kshattriya classes and Hinduism, Hindu literature and sciences, there is found some influence of Alexandrian school of astronomy on the Indian systems, and there is an imitation of Roman coins. There is also to be found some intercourse with the Roman Empire but it resulted only in some trade and nothing more.

These races which merged in the population brought in new strains of blood, but the Hindu

Fusion of blood and the caste idea of the Hindus. caste system localised this intermixture, and there has been no general fusion of blood amongst the Hindus themselves, much less with the foreigners.

From this point of view Indian history may be divided into:—

1. Precaste or Varna period when the sameness of the religion brought tribes together and fused them. There were conversions. The अयजनशील when they became यजनशील received all social rights. These were mainly based on one's profession or work and not birth.

2. Caste period when the rise of अनुज्ञाम and प्रतिज्ञाम systems, the approved and the condemned ones, took place. Higher castes were allowed to marry into lower castes but their progeny was given a new and lower status. This created a number of new castes. Lower castes were not allowed to marry into higher castes. The results of such condemned marriages was a further addition of lower castes to the society. Fusion of

blood in this way and due to illicit intercourse is very slight in this period. On the whole there is very little tendency towards fusion of blood amongst the Hindus owing to their rigid caste system and ideas of purity.

Amongst the Muhammadans of India there is a great fusion of blood even if the people belong to different races.

Large fusion amongst Moslems old and new. Their religion welcomes conversion. There is no caste system and marriages are not at all prohibited amongst different races. There have been considerable marriages amongst the old and new or converted Muslims. Their religion is one of absorption and assimilation in all ways, and not of exclusion and rigidity as of the Hindus.

Hence there has been a large fusion of races amongst the Muhammadan population of India. Consequently, their customs, beliefs, modes of living and morals have become similar. They adopt the method of standardisation of all who are converted, whilst the Hindu method is that of differentiation of each sect or group or race from the other with no common standard of religious practices or social and personal usages and common traditions.

The result is that the Muhammadans are more a unit and integrated, and multiply faster

Moslems are more integrated. than the Hindus who are disintegrated, and decreasing rapidly in number in comparison to other communities. There is

no fresh infusion of blood, and there is untouchability in many aspects of life amongst the Hindus.

Muhammadans have kept aloof from absorption into the Hindus. They possess a definite creed based on the Koran and a different culture, a great political tradition and a good religious following. The simplicity of their religion and their religious devotion have kept them together as a great brotherhood. Their prolonged rule in India and the Hindu exclusiveness and the system of non-conversion helped them to maintain their individuality and to increase their numbers. Every fallen or boycotted or abducted or converted Hindu was admitted as a Muslim.

No doubt, nominally converted Hindus retained their old customs and connections. But the doors of the Hindu community were permanently barred to them, and there was an increasing influence of Muhammadan ideas and usages on them. Once their face got turned towards Mecca, away from the traditions and influences of their old community, their descendants gradually became more and more Muhammadanised.

We have, however, yet to recognise the influence of Hinduism on Muhammadan popula-

Hindu influences on Muslims. Leaving aside the relics of Hinduism amongst

converts we may trace a number of Hindu influences on Muslims in India. The ideas of worship of saints, tombs and Tazias, music, processions and decorations,

restrictions on intermarriages, modes of foods, dress, habits of thought, and language, some social and religious practices, festivals and celebrations are largely the result of Hindu contact and influence. Some Vedantic ideas of God and man and the idea of the essential unity of all religions have influenced a few Muhammadan saints and rulers who preached and practised tolerance towards all Hindus, Muslims and others alike, and a class of Muhammadans has grown up who advocate this tolerance towards neighbours and have given up the ideas of perpetual warfare against Kaffirs.

Islam has also influenced Hindus in different ways. The Islamic idea of the unity of God, Muslim influences and of the religious brotherhood resulted in the foundation of some sects which on Hindus. preached the unity of God both to Hindus and Muslims, and admitted members of all castes into one religious brotherhood and system of religious practices, where there were no differences between the high and the low.

From the cultural point of view Muhammadans destroyed more than they contributed to the Indian civilisation. A large number of temples, universities, towns, palaces, buildings and libraries were destroyed, and independent Hindu kingdoms were subordinated or overthrown. This destroyed the initiative and progress of Hindu arts, sciences and literature, political and economic systems.

Muslim sultans left no new and fruitful ideas nor established any useful political institutions behind them. The system of government, both central and provincial, was a personal despotism unregulated and unrelieved until rebellions and assassinations took place. But the new system was again the same or similar. They, however, introduced a taste for Arabic and Persian literature which began to replace the importance of Samskrit as a court language. Along with that taste came their forms of literature, their methods of writing history, some new types of poetry, and a large number of words relating to administration and life which replaced or were added to the old. Some new styles of architecture were introduced on the model of buildings at Mecca, Damascus and other cities of the Muslim countries. But these styles were largely modified by Hindu architects, environment and material.

The Muslims introduced superior weapons and methods of warfare. Unity of command, the use of cavalry, the rapidity of movement and the dash and daring in the name of religion were unique in the history of India. Later on, came the use of gunpowder. Hindu methods were old and cumbrous, and not suited to large commands and great battles.

They gave a more worldly outlook to Hindu life. The neglect of worldly duties and welfare —political, economic, and social, was sapping the strength and power of resistance of the Hindus. Their small groups or kingdoms and

their personal hatreds and rivalries had made them powerless to stem the tide of Muslim advance and invasion. The worldly and more practical outlook of Muhammadans and their religious unity and political brotherhood made Hindus realise their weakness and gave them a more worldly and national outlook, and after a long period of Muhammadan tyranny gave birth to the Maratha nation which fought against them with a more political outlook and national spirit and destroyed their permanent supremacy in India. In minor matters of life they brought from abroad a few articles of food, modes of dress, ideas of luxury, amusements and paid great attention to the construction of new buildings and gardens wherever they settled in opulence or power.

During their time a greater intercourse with the neighbouring world necessarily resulted. A brisk commerce by land and sea in caravans and ships was visible with foreign countries from various parts and ports of India, and Indian products reached the various Asiatic, African and European countries. Maritime trade with these countries was mostly carried on by Arabs and later by Europeans.

But two great evils which are the accompaniment of Muhammadan settlements in India

Two evils of Muslim faith ideas. are: one, their religious intolerance and second, their extraterritorial outlook. The first is a permanent source of internal civil war, the other a constant invitation to foreign

political influences or interferences to take place or an anti-national angle of vision to be created. These two evils have, up till now, destroyed the rise of a national sentiment for India and of a strong civic spirit in her daily life.

The following is the estimate of Ranade about Muslim influence. The Brahmana who had largely concerned himself with spiritual problem and a strict religious family life entered political life and battle as a statesman and a warrior. The Kshattriya who was defeated came to know better the art of warfare. The Vaisya came into contract with the merchants and products of foreign countries. The treatment of Sudra became better as a result of his conversion to the religion of the conquerors.

Influence of Muslims on Hindu social behaviour and religious practices.

Rampant polytheism and idolatry were checked. Fetichism declined. The conception of the unity of God strengthened. The system of sacrifices, and extreme idolatrous customs disappeared. Nakedness of Sadhus was checked. A sort of cordial relation came to be established between the saints of the Hindus and Muslims. Tastes and manners of the people came to be refined. A number of new arts and crafts arose. Music, medicine, history, geography and architecture advanced. Art of warfare improved. New weapons and methods were introduced. New articles, such as candles, paper, glass, furniture, became common. Roads, canals, caravansaries, post-offices increased and improved.

Revenue system was regulated. Foreign intercourse by land and sea increased. Knowledge of gardening, flowers, and fruits was widened and spread. Rigidity of caste, and extreme and gross conceptions of purity and pollution were set back. In this way the influence of Muhammadan rule worked on Hindu society, religion, manners and morals.

To-day the ideas of Suddhi and Sangathan are due to their attacks and their continual religious conquest and conversion of the Hindus which they are carrying on even after their political fall.

The smaller foreign communities who have settled in India are either exclusive or ecclesiastic European influences. in spirit, and hardly associate with others in social matters. Jews and Parsis maintain their isolation very strictly and therefore do not affect the racial character of the general population. They live, so to say, as independent castes with their own social and religious life. They are non-converting like Hindus. But this cannot be said about the Christian population. It was the coming in of Portuguese and their rule on the western coasts of India that gave impetus to a systematic and forcible conversion of the Indians. They perpetrated many atrocities on the inoffensive people, their temples and gods, and thus created a class of converts to Christianity who were denied readmission to Hindu society.

Then the intercourse of the Portuguese with the native women led to the rise of a mixed Eurasian population. Both the converts and the mixed people came to have a distinct non-Indian outlook and character.

Similarly other Europeans have tried to convert Indians to Christianity through their missions and political influence and support, and a large class of such converted population has arisen in India. These and the Eurasian populations have up till now shown very little sympathy with India, her culture, religion, and political aspirations. On the contrary, many of them have been antagonistic to everything Indian. No doubt, this attitude may change later on and become more favourable owing to common political and economic grievances. They all try to imitate European culture and rely upon European rule in India. Amongst them thus has been going on a fusion of races similar to that amongst Muhammadans, both being converting religions, and generally admitting converts on equal terms.

The English who came to India to trade and later to conquer did not want to interfere with the social and religious

The English conquest of India. life of the people. No doubt they had to study and to understand the social and religious history, laws and sentiments of the people in order to be able to govern better. Western civilisation which came along with them had and has its Indian admirers and devotees, but as yet any

fusion of culture and standpoints has not definitely taken place in the Indian mind and its products.

Europeans who are living in India for political, religious or commercial purposes keep quite aloof from association with Indians in matters of food, dress, and social manners. Excluding the rise of a Eurasian class there is no chance of their fusion in any way with Indians.

Thus we may summarise the conditions

which have prevented a total fusion of various races and of races in the past. classes in India:

- (1) Caste exclusion.
- (2) Religious antagonism.
- (3) Social and cultural indifference and isolation.
- (4) Rigidity and fixity of old customs and laws. There may have been stray but unapproved marriages between men of different castes, religions and colours.
- (5) Ideas of purity of race, and superiority of culture, and separation between vegetarians and non-vegetarians.

During the present times the communal and religious consciousness has led each caste or community to reject fusion

Modern tendencies with others. Their political bad and good. ambitions have created a greater gulf between one community and the other. Each caste or community acts first for

itself and not along with others but in opposition to others. Their religious fanaticism or spirit of irreligion has increased, and under one pretext or another mutual intolerance, hatred and fight have increased. The outlook is not national, and the spirit of mutual help and service, and of tolerance and respect has been found largely wanting. But these may be temporary out-bursts of passion. There are, however, certain tendencies manifested in the social and political life of the country which may be taken as signs of a hopeful future.

1. Interdining and intermarriages amongst sub-castes, which may lead to the rise of similar practices amongst different castes themselves.
2. Interprovincial marriages.
3. Mr. Basu's formerly and Dr. Gour's Bills at present introducing the principle of permissive legislation by which intermarriages are legalised.
4. Social boycott and untouchability have become less frequent and keen.
5. Prohibition of foreign travel is not insisted on.
6. Ideas about interdining have grown less intolerable.
7. The new impetus to Suddhi and Sangathan or Tanzim and Tabligh shows the awakening of the people to a social, religious and national consciousness. Smaller groups are

being gradually merged into higher groups and thus society is being strengthened and various conflicts within it are being removed.

8. Contact with the West, and admiration for its vigorous ideals and institutions have led to a revaluing of old ideals and systems.

9. Modern means of rapid communication and frequent intercourse between different parts are breaking barriers of caste and exclusion.

10. Political needs and the congress propaganda have given a new national outlook and life.

11. Social reform movements based on reason, utility or ancient texts, have discredited caste exclusiveness and old customs.

12. Economic conditions are breaking caste restrictions about professions and rules of joint family life, and are giving place to new forms of individual family life and professions not confined to any particular caste.

13. Old village and domestic life is giving place to a national or international economics of industry and commerce.

Thus the old order is changing giving place to new.

CHAPTER III.

CULTURAL UNITY.

India possesses an underlying unity of culture. It is manifested in all her forms of life. It may be studied in India's unity of her languages and creeds, art culture, and literature, modes of life, habits of thought and feeling, and general outlook.

Aryan ideas and institutions have shown great vigour and vitality in originating and moulding the thoughts, feelings and actions of peoples

Dominance of Aryan ideas and institutions. Whatever may have been the old forms, the Aryans have either absorbed them or superimposed their culture on them. Some old Dravidian forms and beliefs may persist but they have been given a new turn and a new basis.

There is a community of languages in India, and common forms, words, and scripts

Kinship of languages. The country. They are closely akin to the Vedic language and classical Samskrit. No doubt these have evolved during a long period. But the modern Indian languages are direct descendants of the old Samskrit and Prakrit. They have admitted

some old Desi or foreign words in their vocabularies but the structure and the mould are Aryan essentially. These statements here made are about the Aryan group of languages which include the Kashmiri, the Punjabi, the Urdu, the Hindi, the Rajasthani, the Bengali, the Assami, the Uriya, the Sindhi, the Gujerati and the Marathi. They have preserved their identity in various respects and are still superseding the indigenous forms of speech. The influence of Persian which is also an Aryan language on Urdu is only in the nature of addition of nouns and not verbs.

Aryan languages. All these Aryan languages may trace their origin and chief characteristics to—

- (1) Vedic Samskrit,
- (2) Classical Samskrit,
- (3) Prakrits :—

Paisaci,

Saurasseni,

Magadhi,

Saurastri,

Maharastri and a number of derived
अपश्चिं धialects.

- (4) Modern vernaculars with unwritten subdialects.

Samskrit is the oldest, the best and the purified language of the learned and literature.

Samskrit. It is still a living language and moulds our modern vernaculars and present thought. It has preserved the unity of our culture and tradition.

The Urdu is merely a Persianised form of Urdu. Hindi with a Persian script.

There are about 22 crores of people who speak these Aryan languages.

The Dravidian languages are different in origin and structure. Their scripts are non-

Dravidian lang- Aryan. But they being uages. largely developed by Brah- man scholars and grammarians have embodied a large number of Samskrit words and literary forms, and their thought has

become essentially Aryan in course of their long development. These languages are Tamil, Malayalam, Telegu, and Kanarese, with some unwritten subdialects, such as Tulu and Kodagu. They are all largely influenced by Samskrit thought and expression. There are about six crores of people who speak them.

The other languages known as the Munda group or those of the aborigines have no written

Munda languages. character or thought. They are primitive and are gradually being absorbed by other vigorous and advanced languages, especially the Aryan. The speakers of these languages have had no influence on the course of thought or history of India. They are spoken by about 30 lakhs of people.

The scripts used in India are Aryan or Devanagari, Dravidian, and Persian. There

Scripts. Lingua have been suggestions of one Indika. script, namely, Devanagari from the Hindus, and Persian from the Muhammadans. But no definite

progress has been recorded towards the recognition of one script by all. Again Hindi has been advocated as the common language for India. Some progress towards its adoption as a common spoken language has been made in all parts of India especially in its popular form, which is free from extreme Samskritism and Persianism. The past growth and attempts for the future, both indicate the underlying unity of these languages.

• Indian religious beliefs are essentially Aryan, derived from Vedic ideas and practices.

Kinship of Indian creeds. The Sanatani or Vaidika, the Vedanti, the Saivaites and the Vaishnavaites, the Sakta and the Bhaktimargi, the Bauddha

and the Jaina, the Lingayat and the Sikh, all of them owe a large part of their ideas and practices to the Vedas, Brahmanas, Upanisadas, Smritis, etc. They may differ in emphasis. It may be either on प्रवृत्ति or निवृत्ति, on ज्ञान, कर्म, भक्ति or नीति in turn, but the mould and the mentality are the same. Their opposition is born of this differing emphasis and these different details. But they have similar ideas and terms. The following are a few of them :—

- (1) Vedic ideas and conceptions, e.g., prayer, one god, Karma, Punarjanma, Atma, Paramatma, and lesser gods.
- (2) Varna, Asrama, and Jati.
- (3) Touchability and untouchability.
- (4) Gods, common or similar.

- (5) Philosophical books, common or similar.
- * (6) Moral tenets, the same or similar, *e.g.*, यमनियम, पंचशील, पंचयाम.

There are many other similarities in religious festivals, modes of worship, observances of fasts, etc.

Thus the Aryans and the Dravidians, the different sects and creeds, have intermingled and created a common heritage and spirit, and a unity in India.

But foreign creeds, such as those of the Islam, the Christianity, the Judaism and the

Indian creeds and foreign creeds. Kinship in their highest aims and virtues. Zoroastrianism, are definitely opposed to Indian creeds in their prevalent outlook, forms and beliefs. But even between them and the Indian creeds may be traced similarities of final aims and highest thoughts.

The ideas of the Sufis and the Vedantists are similar, the beliefs and practices of great saints or Fakirs are tolerant and humanitarian or universal. The ideas of one God, बिन्दु गंगा worship, absence of caste or creed in the eyes of God, rewards and punishments, Avatars and Prophets are admitted by all. The primary virtues of tolerance, truth, chastity, nonstealing and non-greediness, the care of the poor, the sick and the old, and the service of the great are fully recognised. In these highest aspects and injunctions of religion lies the hope of toleration and unity of mankind. This underlying unity is worked

out and manifested in India in the outlook of the best men of all religions.

In our art we find the same note of unity of spirit. Its spiritual aim, moral tone, and Unity underlying Art. peaceful beauty are characteristically Indian. Its various aspects are subordinated to the highest spiritual aim of man which moulds its expression, forms and technique. Muslim art in India has also received this tone and outlook, though it is more worldly and less symbolical.

Indian literature is no doubt all-sided, dealing with all expressions of life, poetry and philosophy, science and arts.

Common spirit in literature. But the tone of its best compositions is essentially Indian, spiritual in its aim, moral in its endeavour, and material in its worldly wants. The relations of the human soul, the God and the world, and the virtues of renunciation, truth, non-violence, toleration and service and the emphasis on a good गृहस्थाश्रम or householder's life are the underlying topics of the Indian literature.

Modes of life generally depend on climate and soil, and a few of them Common modes of life. on religious ideas. They are mostly common.

Corn and fruits, fishes and animals, spices, oils and drinks being common, food preparations Food. are similar. They alone are generally suitable to the climate and soil in

which we live. Methods of taking food are also similar.

The forms of dress, dhotie, dupeta, topi, shirt and trouser, are generally common. The sense of colour, types of fashion, and the variety of patterns are usually the same.

Social modes are similar being based on the ideas of Varnasrama and caste. The ideas of purity and untouchability are also commonly prevalent, interdining and intermarriages are generally avoided, and endogamy and exogamy are widely adopted.

The main idea underlying Indian habits of thought and feeling is that the earth is not the whole world. There is a higher world in which man has a place and a part. He must regulate his life accordingly. Hence his attitude towards life is not to be individualistic but communal as a part in and for the many or the whole.

Secondly, however great the temptations and fruits of a vigorous worldly life or प्रवृत्तिमार्ग may be, his aim is to rise above them, to return from them after a life of enjoyment and experience and to put himself in tune with the highest spiritual powers and ends.

Thirdly, the basis of life is religion and morality, not worldly or economic and political prosperity. The latter is to be properly subordinated to धर्म and मोर्त्त्व.

Fourthly, there are the conceptions of the high and the low, of purity and untouchability, which mould the habits of their thought and feeling. But along with them is the idea of toleration, the desire to live and to let live.

The final aim is to reach the eternal and true life, surpassing all the bounds and bonds of caste, creed, and other differences of social and worldly life. This is the underlying unity or desire for सत्त्व which animates the diversities of life, thought and feeling in India. In spite of many tongues and beliefs, one type of life, one mode of expression, thought, feeling and action persist in India which make for its cultural unity.

The evolution of a common language for India is one of the greatest problems facing the people but it appears to be

The present problem of a common language. a far-off cry. There can easily be evolved one common language for intercourse in

India, but it cannot supersede the chief provincial languages whose past history, present strength, and future tendencies show that they would go on developing vigorously and would not succumb to any common language evolved or adopted. Each of these languages possesses a popular literature which is the possession of every one and is read and sung in every home being mostly religious, devotional and philosophical. It inspires the mind of the people, actuates them in their outlook, and consoles or enlivens them amidst their worldly affairs and anxieties.

There is a class of people who advocates English as the common language for intercourse in India, and also as a English as the medium of instruction in common medium. colleges. But what about those who are in the cottages? No doubt, English has usurped at present an undue position in the life of the people, just as Persian had done in the past. The rulers have in every way promoted its inculcation and advance. It also gives access to the study of western literature, philosophy, science, and to the commercial world and international news. It has to be studied because the administration and intercourse of the country are carried on through it and western civilisation can be approached through it. Still British rule is not a fact for all times, and if the administration in the future is to base itself on the wishes and wisdom of the people and the people are to take a conscious interest and share in its working and progress, then this foreign tongue will have to be supplanted. It cannot be imposed as an additional qualification for a representative, and the people cannot understand the actual working of the administration and its defects if it is to be continued as it is. As an approach to the study of western civilisation, it will be one of the three languages—French, German, and English which advanced students can study for the purpose they want. It cannot be made compulsory on all.

The other language which is more suitable and can be easily adopted and studied for Hindustani as the interprovincial intercourse common medium. Urdu. Nearly 20 crores of people speak it or understand it. Its grammar and structure are easy, its historical associations are Indian, its vigour and sweetness in expression are great, and it can, moreover, be easily learnt. No doubt its literature is not more advanced than that of any other Indian language. Bengali or Marathi or Tamil may claim better title to it but its other claims far supersede those of any other language and its adoption is advocated only as a Lingua Indika.

One script for Indian languages is a necessity. It will facilitate the study of allied

The present problem of script. languages and bring us nearer to one another.

There have been three suggestions made, namely, those of adopting either Devanagari, Urdu or Roman alphabets for all the languages of India.

Devanagari and its allied forms are based on scientifically phonetic principles and have been

Devanagari as the common script. prevalent in India from the beginning of her history.

They are associated with Samskrit, Prakrit and modern languages for all times. From Panini to the present day all the best Indian literature is written in it. It continues to be the chief alphabet in India. Hindi, Marathi, Gujarati, and Bengali, which cover a

greater part of India, are written in it. Therefore it is suggested that it should be adopted on historical, scientific, and majority grounds. It is also indigenous. Some say that it cannot be written and printed fast, and hence its value is less. But compared with its various other advantages no other script appears to be equal to it in value.

Muslims advocate the adoption of Urdu script. It is a Persian script. Their tradition,

Persian as the literary and political, is common script.

as literary and religious persons no attraction towards Devanagari, though in provinces like Bengal, Gujarat, Maharastra, and the South, their mother-tongue is the provincial language, and their correspondence, their accounts and study are carried on in the Devanagari character.

Urdu as a phonetic alphabet is imperfect, has no cultural or literary or religious association with the Indian life. It is only confined to few Muslims in the north, and is difficult to write and to print.

The Roman alphabet is advocated generally by missionaries. They have adopted it in some

Roman as the of their schools in order to common script. teach the converted children in their own mother-tongues.

This is especially in cases where the aboriginal population have no written languages. They advocate it because it is easy to write and to print, and also because it is the script of

civilised European races and because it is gradually being adopted for backward peoples whose languages were left unwritten upto now. But in India it cannot be adopted for the same reasons as the Urdu, though it is said that it has one advantage, namely, that it is easy for writing and printing. Some attempts have been made by Western scholars to print Samskrit and Pali treatises in Roman character and also to transliterate Devanagari or other characters in their dictionaries, grammars and other books. It may appear that there is some prejudice in the advocacy of each of these schools of thought. But prejudice, if at all it is to be justified, must be based on historical, cultural, scientific and majority grounds.

There are various elements which have influenced the civilisation of India. The Aryo-

Dravidian is the leading and Elements in the inspiring element. But Indian civilisation. there have entered into India at various epochs of her life various foreign influences from Asia and Europe moulding and contributing to a small extent to her civilisation.

Asiatic influences came from China and Arabia, European influences from Greece and England.

The Arabic influence has come through Mubammadan invaders. It was mostly religious, military and political Arabic influence. in character. It brought in an intensely monotheistic, iconoclastic and

militantly missionary religion and an attitude of intense hatred and permanent warfare against Kaffirs or non-Muslims even if they were neighbours and fellow-subjects. Its political ambitions and rule were in support of religious expansion. Its state was primarily Dar-ul-harb (house of warfare) against non-Muslims and not Dar-ul-Islam (a house of peace). Any departure from this attitude was a lapse and liable to punishment and deposition of the ruler. This idea has destroyed any chance of the creation of a united India on a national basis. It is essentially a bigoted, selfish and worldly outlook.

European civilisation has approached through Greek invasions, Roman contact, Chris-

tian missions, and political European influence. conquests of Portugal, France and England, and the industrial and commercial contact, and literary studies of the west as a whole. All the aspects of European civilisation have entered and influenced India's intellectual, artistic, religious, political, economic, scientific and educational outlook.

Thus it is evident that Indian civilisation though unique in character has not maintained

India borrowed from others. She has not remained isolated.

any exclusive outlook towards the knowledge and political and economic ideas of foreigners. Its doors have been wide open to all. Still it has not allowed its own self to be overpowered

or destroyed. Its contact has always been with the vigorous races of the world, Semetic, Aryan and Mongolian. It has liberally given and also received from them. There is not one set of culture in the East and one in the West. The Indian and Western civilisation do differ in certain aspects, forms and emphasis, but are similar in others.

The Indian ideals are mainly अध्यात्मिक or spiritual emphasising the Advaita philosophy and

Indian ideals essentially spiritual and universal. Daivi Sampat as guides to the highest life. They are based on intuitive knowledge or self-realisation, and advocate a life of simplicity. They emphasise the religious side of life and deal in universals and ultimates. Material world is neglected but it is not the only condition or limit of real life. Once having reached the true conception and organisation of life it is considered apostacy or ignorance to fall away from it. This has given a conservative attitude to their mind. Its conceptions are good kings and good Brahmanas, ideal codes and वृत्तिश्रम. Its aims are of peace (शांति), of joy (आनंद) and of salvation (मोक्ष), its knowledge is of अद्वैत, and morality of अहिंसा.

Europeans at present emphasise the value of intellect and science, material comfort and

European ideals essentially worldly and racial. social peace, and the spirit of invention, social response and reform. Their attitude is of racial welfare of extermination of others in the life of the world, or

of their forcible subordination under their own guidance. Their ambitions are mainly economic and political in the world and they emphasise those aspects as most important.

India has thus been the meeting-place of world cultures influencing and influenced by them. But she has still main-

India is the meeting-place of world cultures. maintained her uniqueness and her culture is still her own.

She has not only been a culture-absorbing centre, but also a culture-creating and culture-spreading centre. She may have shown a great cultural pride but has not any racial or exclusive outlook. Knowledge has been received and imported from wherever it came or from wherever it was found. Throughout her history India has contained elements belonging to different civilisations or to different stages of the same civilisation.

Thus in India a fusion of cultures is going on during the course of her long and chequered history. But the attempt of

But India has created her own mould. India is to go to the fundamentals. No doubt each different type may have borrowed from or imitated the other in some respects and thus led to a fusion on the material and intellectual planes in so far as they are not the manifestations of inherently different tendencies of different racial groups. Really there has not been any inherent difference. It has been a traditional difference or the manifestation

of environmental influence and pressure. We do find that economic, political, and religious pressure have changed old ideas and outlook of life. But India has fused all these traits and types in her own mould. She has put her own impress on those which came to her.

In form, in dress, in character, and above all in thoughts the thing that is Indian is easily distinguishable from foreign things. She has nationalised all in her own way. India is still a unit distinguishable from other units of culture and civilisation.

The dominant note of India has thus been synthesis of different cultures and ideas and

The dominant note of India. then to go behind mere names and forms and to find out the true, the absolute.

She has always contemplated a unity in diversity, to her all life is ultimately one, and all its manifestations have an underlying unity. Her search has always been for the one or the real in all the changing phenomena. She has, as it were, instinctively or intuitively apprehended the eternal truth तत्त्वमसि or सोऽहम्.

She has been the home of all crafts, arts, sciences and knowledge. Here arose great men

Her place in the world civilisation in the past. of thought and action who enriched and civilised her permanently. Professors, pupils and pilgrims from all parts of the civilised world came and studied at her Asramas and Viharas or universities. She has

been a centre of great religions and philosophies, arts and goods.

It is difficult to forecast about the future. But one can say that her Vendantic ideas, her

In the future. universal outlook, her emphasis on सत्य or truth and

अहिंसा or non-violence and her peaceful methods of life will most likely gain ground; and her intuitive and psychical method and attitudes will be realised and appreciated more and more.

Sir J. C. Bose says that the Indian method is that of training the mind in concen-

Sir J. C. Bose says. tration by a course of severe discipline which leads to the instinctive apprehension of truth, and that the Indian possesses the gift of imagination held in check by wisdom. These develop the introspective power and method. By this the Hindu has swept the whole universe into a synthesis and has seen the one in all its changing manifestations.

Dr. Ananda Coomar Swami remarks "India has nothing of more value to offer to the world

Dr. Ananda Co- than her religious philosophy mar Swami says. and her faith in the applica- tion of philosophy to social problems. The heart and essence of the Indian experience is to be found in a constant intuition of the unity of all life and the instinctive and ineradicable conviction that the recognition of this unity is the highest good and the uttermost freedom."

Sister Nivedita remarks persistently "One of the master facts in Indian history, a fact

Sister Nivedita says. borne upon us more deeply with every hour of study, is that India is and has always

been a synthesis. No amount of analysis, racial, lingual, or territorial, will ever amount in the sum to the study of India. Perhaps all parts of a whole are not equal to the whole. At any rate apart from and above all the fragments which must be added together to make India, we have to recognise India herself all-containing, all-dominating, moulding and shaping the destinies and the very nature of the elements out of which she is composed. The Indian people may be defective in the method of mechanical organisation but they have been lacking as people in none of the essentials of an organic synthesis. No Indian province has lived unto itself pursuing its own development, its own path, going its way unchallenged and alone. On the contrary the same tides have swept the land from end to end. A single impulse has bound province to province at the same period in architecture, in religion, in ethical striving. The provincial life has been rich and individual. Yet over and above it all India has known to constitute herself a unity, consciously possessed of common hopes and common loves. Thus in the pursuit of echoes and parts, we must never forget the mother-land behind them all."

—(*Footfalls in Indian History.*)

CHAPTER IV.

Aspects of Citizenship.

RELIGIOUS LIFE.

Religious ideas and ideals have been a great dominating factor in Indian life. All ideas of

Importance of worldly life, social, political, religion. and economic have been subordinated to religious

beliefs and institutions. Religion has inspired the ideas of the people in matter of good and full living here and hereafter. It has been admitted that unseen forces guide, control or even kill man. Therefore religion comes to protect life from unseen forces in nature and to continue to exist to make life conform itself to the laws of the unseen divinity, and lays down deterrents or penances in case of their breach. Then only life will be good here and happy hereafter.

Religion is universal to man. It is one of the chief differentiating characteristics of man.

Its universal prevalence. Man's rational nature makes him think about the creation,

its movements and laws, and its hidden forces or energies. He begins to attribute his weal and woe to these hidden forces and their manifestations. He conceives of a creator or a supernatural force in every manifestation, agreeable or terrible, of nature. He feels that he must either live according to

its laws or please or gratify it by worship and devotion. He may do this either out of fear, if his attitude is one of material and selfish interests, or out of joy or reverence if his mind recognises or soul realises the love and compassion of the creator. But there has never been a group of people without some sort of religious faith and beliefs. Some individuals may have shown atheistic tendencies or lack of religious interest, but generally religious life is found amongst all people, and has been a powerful factor in the advance of human history. Religion has attempted to make life—

- (1) good, that is, ethical, loving, tolerant and just,
- (2) beautiful, that is, rising above the eccentricities and abnormities of man,
- (3) true or perfect, that is, in consonance with Divine laws and destination.

Thus its influence in moulding the life of the society is great. It shows the ways of social organisation, how to live together, how to live best, how to live with other nonconforming groups, and how to live personally. It permeates all other aspects of life and affects their working and their values. The chief value of religion lies however in the joy or confidence it brings to its followers and in the strength it gives to suffer troubles in daily life here by promising salvation hereafter.

It is largely based on the personal experiences of those who have endeavoured to put themselves in touch with its basis. what they deem to be behind all things, by a long course of personal discipline, concentration and devotion. With the help of their intellect, emotion or will they try to gain or realise the secrets of the ways of the Almighty or of the life as a whole, and give it to the world as the word or laws of God, or as the highest kind of human life. It has expressed itself in various forms and beliefs, in various methods of worship, and forms of symbols and sacraments.

Most of the religions contemplate of a Deity superhuman in character and power, which controls the evolution

Its central idea. of the universe and human existence and welfare, and which is also responsive to the right efforts, feelings and prayers of man. People worship it in different forms and under different names but it is one and the same, the Almighty, एकमेवाद्वितीयम् (one without a second). They try to approach it in various ways through भक्ति, कर्म, ज्ञान, or नीति मार्ग. They contemplate it as of सगुण स्वरूप or निर्गुण स्वरूप, i.e., personal or impersonal deity. It is worshipped as being manifested in all forms or objects, or is only contemplated upon or prayed without any symbol or idol. It is revealed in the utterances or revelations of seers or prophets born and bred in different countries to whom it was given to promulgate the true word of God.

The various systems and sects of religion and their philosophies emphasise the different phases or ways of God realisation. Some emphasise the intellectual or ज्ञानमार्ग, some the ethical or नीतिमार्ग, some worship or sacrifice or कर्ममार्ग, some the devotional or mystic or मत्स्मिन्मार्ग, while others, the human compassion and service, or personal discipline or योगमार्ग, as the ways to ultimate salvation.

Religious life of a people can be studied historically, giving its various stages and phases of development; philosophically, discussing its ends, values and realities; comparatively, indicating its similarities and dissimilarities with those of other people, and socially giving its effects on the moral, æsthetic and personal life of the people.

We intend to touch briefly all these sides in the study of the religious life of India.

I. HINDUISM.

Hinduism is the oldest living religion in the world. It dates back to the period when

Hinduism is the oldest religion. the Aryans settled in the land of the सप्तसिंह or even to a much earlier period in a far-off northern home, or when they were moving towards India. We cannot assign any definite period to the rise of this religion. But it is certain that it is older than 2000 B.C.

It is also one of the largest religions from the point of its numbers. It counts nearly 24

It is one of the largest religions. crores of people in its fold or 77 per cent. of the total population, and though it is not now a converting religion its number is slowly increasing by way of natural growth and gradual assimilation of outcastes and aborigines. The census reports however indicate that its strength in proportion to Muslims and Christians which are aggressive and converting religions is gradually decreasing.

THE FIRST STAGE.

(*Mantra period.*)

Hinduism cannot be easily defined. It is one of the greatest religions. It can be described only in detail. Its

It is one of the greatest religions. Its central doctrine. Veda is its book of authority or revelation. forms, beliefs, objects and methods of worship, and practices vary. However its central belief is in one Divine Being, named ब्रह्म,

एक सत् विप्रा बद्धा वदन्ति—(There is one reality. The learned describe it in various ways). It is considered omnipresent. It may be worshipped in various forms and by various methods. It is revealed in the Vedas which are considered to be eternal and superhuman. They are the revelations from the Supreme Being. They are considered infallible and अपौरुषेय. The Mantras embody moral and spiritual truths, and were seen by Rishis who were in touch with the

Supreme Being and are delivered in an inspired language. But besides eternal truths, the Vedas contain references to individual wants and desires, curses and praises and to history which are not eternal truths but पैरुचेय matter. Hence they may be considered partly अपैरुचेय and partly पैरुचेय Hindus take them as प्रमाणप्रमाण or the original authority in religion and socio-religious matters. They were heard (भुत) by seers (द्रष्टारः) and were orally preserved and handed down as separate schools or branches in different families.

Veda means knowledge or sacred scripture. There are four Vedas—the Rigveda, the Yajurveda, the Samaveda, and the

What is Veda. Atharvaveda. They contain

hymns used in prayers to gods, or used as ritualistic Mantras or formulas in connection with various sacrifices श्रौत and गृह. Most of the sacred ceremonies are performed with their aid.

The gods worshipped are generally personified powers of nature. They are invoked in various hymns to give success in war and prosperity in peace.

Nature of Vedic gods. Rigveda contains prayers in honour of 33 different Devas. They may be classified into

Rigveda and its Gods. Sky-gods, Mid-air-gods and Earth-gods. पृथ्वीस्थान are celestial, अंतरिक्षस्थान or मध्यस्थान are

aerial or intermediate. and पृथ्वीस्थान are terrestrial gods according to Yaska. Rigveda says (1-139-11) "Gods who are eleven in heaven, who are eleven on earth, and who are eleven dwelling

with glory in mid-air, may be pleased with our sacrifice."

Really it seems there are three deities one important in each sphere, Surya in heaven, Vayu or Indra in air, Agni on earth. In Rigveda (X. 158. 1) we find "May Surya protect us from heaven, Vata from air, and Agni from the earthly regions." Each of these three representative deities have various appellations according to differences of functions, and other deities are allied to them in sphere and functions.

The thirty-three gods are—8 Vasus, 11 Rudras, 12 Adityas, Dyaus and Prithivi.

Thus we may see that from one, the Deity became three (Rv. I, 164, 46) and from three it

Only one real God. became thirty-three and later on 33 crores or infinite in number. The conception is that there is one God but He is seen in infinite manifestations, एक सत् विप्रा बहुधा वदन्ति । This one God was called प्रजापति who was not only above all gods but embraced all things.

(1) The Sky-gods are the Sun in various forms, such as Surya (the glowing one), Savitar (the enlightener), Visnū (the luminary traversing the whole universe with vast strides), the Mitra and Pushan who are beneficent powers of the Sun; Dyaus which is the shining sky; Usas which is the Dawn; and Varuna who sits enthroned in the vault of heaven. He was identified with the bright blue sky. He is sometimes conceived as the highest god, as the upholder of क्रत् or the moral order of the

universe, as the upholder of heaven, as the creator of the Sun and Dawn, as the observer of men's actions and the punisher of evil-doers.

(2) The Mid-air or Antariksa gods are Indra who fights the demons of darkness (कृष्ण), and releases rains or waters of life. Sometimes he was regarded as Supreme God. He was all powerful, all pervading, the leader of gods and wielder of thunderbolts. Maruts (storm-clouds). Rudra (destroyer or nature's terrible aspect) and Vayu (wind), Apas (water), Parjanya (rains) are the other gods.

(3) The Earth or terrestrial gods are Agni (the fire) who is very frequently praised in Rigveda and gives glimpses and an idea of the splendour of Brahman, the Supreme God. All other gods were worshipped through Agni. Oblations were offered through him. He was regarded as the priest of sacrifice (Purohita). Other gods are Soma (a life-giving plant) and Prithivi (Earth).

The group-deities are Asvins, Adityas, Vasus, Ribhus, Visvedevas. Some are female deities, such as Usas, Prithivi, Apas, and some are wives of gods, Indrani, Varunani, Agnayi, Ratri, Aranyani, Asvini. Others are abstract conceptions and not anthropomorphic or physical gods, such as Prajapati, Brihaspati, Brahmanaspati, Ganapati, Dhatar, Matar, Vishvakarman.

"The distinguishing trait of the budding Aryan mind was its inherent love of light and of The Vedic mind. everything that was conducive to human happiness and welfare. Like children they hankered after

light and turned away from darkness. The blue and bright expanse of heaven (Dyaus), the broad sunlit earth with its green meadows, luxuriant vegetation and flowing rivers (Prithivi), the bright and glorious sun (Surya), the beautiful dawn, preceding sunrise (Usas), the glimmering light on the eastern horizon, struggling with darkness for expression before the appearance of the dawn (Asvins), the bright starbespangled sky at night (Varuna), the bright fire-dispelling darkness (Agni), the zigzag lightning in the sky, the glorious moon adorning heaven at night, the vast and glittering expanses of water in the ocean (Varuna), the life-giving waters that flow in the rivers, the cooling rains from heaven that make the grass and corn grow and vegetation thrive (Ap), the breezes that mitigate the effect of sultry heat (Vayu), the storms that rush through the advent of rains (Maruts), the deafening and dreaded thunder as it rolls and rends open the cloud and brings down rain (Indra's Vajra), the invigorating draft of Soma juice (Soma), the rivers that bring down pure drinking water from the mountains (Nadyah), all these natural phenomena and objects made deep impressions on the susceptible minds of the ancient Aryans, who believed them to be suffused with life and intelligence, and endowed with a power of doing good, if approached in a spirit of adoration and humanity. Each natural phenomenon was believed to be presided over by an indwelling spirit called Deva or Devata. It was sought to be propitiated by appropriate songs and

prayers which were afterwards accompanied by sacrifices in order to move the Devata into a benevolent activity on behalf of the worshippers." (Rigvedic Culture, A. C. Das, page. 453).

These Vedic gods are bright, beneficent and benevolent and also powerful, and not malevolent or mischievous.

Characteristics of Each of these gods had Vedic gods. different characteristics. His

function was different. They are described as possessing certain anthropomorphic features. They were as it were divine human beings. But many of these gods are identified with each other or are called each the highest. For example, Surya is described as the soul of the world, सूर्य आत्मा जगतस्तथुष्ट्र, of the movable and immovable and identified with Indra, Mitra, Varuna, and Agni. "They call him (the Sun) Indra, Mitra, Varuna; Agni and he is heavenly, nobly winged, Garutman. To what is one, sages give many a title, they call it Agni, Yama, Matarisvan" (Rv. 1, 164, 46). The poet thus says all these names are the names of one and the same divine being, the one supreme spirit under various manifestations. Surya is also described as "The divine Sun is the one great Spirit" (एकैव वा महन् आत्मा देवता सूर्य). Agni is also similarly described. He is "All the divinities (सर्वदेवता)." Agni when born is Varuna, when kindled is Mitra" (Rv. 5, 3, 1.). Again one finds it stated "Agni is one though kindled in various ways; one is the Sun, pre-eminent over all, one Dawn illuminates this all, one is that

which hath become all" (एकं वै इदं वै वसुव सर्वम्) (Rv. 8, 58, 2.)

Thus Rigvedic seers clearly conceived the idea of unity in diversity. They were not mere worshippers of physical nature in all its different aspects. They adored them as the different manifestations under different names of the one, all pervading and underlying spirit or soul that is intelligent, active, and highly beneficent. It revealed itself as the Sun, the Sky, the Prithivi, the Maruts, Agni, Indra, Varuna, Usas, Rudra, and so on.

The descriptions of Prajapati, Visvakarma, Purusa, Paramatma or Vac in the tenth mandal of Rigveda indicate this conception very clearly. All is created by and born of this one highest spirit.

Thus the idea of the creator and creation having no beginning and no end found a place in the Aryan mind.

The unity of man and nature was also emphasised. Thus plurality of gods is only apparent. There is only one God who is everywhere. Not only the highest God is thus contemplated but there is stated to be a cosmic order (Rta) according to which gods and creation took place. This Rta proceeds from the Brahman, rules and upholds the Universe, laying down the courses of the Sun, Moon, Dawn, Winds, Year, Day, Night, Season and stars and the origin, growth, and decay of all life, animal and vegetable.

Along with other prayers, the great prayer of the Aryans was Savitri or Gayatri. It is still the same. It was considered Gayatri the Vedic Prayer. the right mantra of meditation in the morning, mid-day and evening. Every Dvija had to recite it as the central prayer to Lord Savitar. It meant "Let us meditate upon the adorable glory of the Divine Vivifier, and may he stimulate our faculties" (Rv. III, 62, 10.)

There is another aspect of Vedic religion as embodied in the great institution of Yajna or sacrifice. This was later

Vedic Yajna or sacrifice. raised into the most intricate and complex form of ritual under the name of Karmakanda explained and expounded in the great Brahmana treatises. These sacrifices were performed daily, fortnightly, monthly, seasonally, annually, and on all important occasions and at the time of the great samskaras of a Dvija, namely, birth, teething, tonsure, initiation (Upanayanam), marriage, conception, death, and others.

These sacrifices were done with the help of Agni or fire and were in honour of an invisible god in order to acquire a

Its object. desired object or an all-round protection during a life here and hereafter. The sacrifice was made of objects which were considered valuable or useful, for example, certain animals or products of animals, such as ghee, milk and products of earth, such as corn and Soma. Aryans made these offerings in order to

strengthen their gods in their eternal fight with malevolent or dark spirits of the Universe.

Agni whose brightness and flame appeared to represent the Sun on the earth was considered

Agni is the mouth of gods, as the medium. carrier of their offerings to them, and a great Deity on the earth. The oblations of cakes or Purodasas or the libation of ghee or havya were made to the gods by offering them through him.

Agni came therefore to be established as a household god or Grihapati. He is the Divine priest of sacrifice (Yajnasya purohita) and is a link between gods and men. Every householder with his wife was a daily sacrificer to the gods through Agni. The fire was to be kept eternally alive by the use of samids or pieces of sacrificial wood, and pouring upon it ghee and milk. This practice was supposed to bring purification of the house and to drive away the evil spirits (Asuras and Raksasas).

These household (Grihya) and civic or public (Srauta) sacrifices embodied in Yajur-

Household and public sacrifices. ^{veda} were elaborated later on in Brahmana and Grihya

and Srauta Sutras and were performed with the assistance of a class of priests who were specialised in it. Grihya sacrifices relate to the sixteen household samskaras or to civic life, such as dedication of new tanks and temples. Srauta sacrifices are such as Agni-hotra, Pasuyaga, Istiyaga, Agnistoma, Somayaga, Asva-medha, Rajasuya, Vajapeya, etc.

Thus the Aryans used both prayer and sacrifice as the method of worship and propitiation of gods and acquisition of merit and prosperity.

Later growth of sacrificial ritualism and priesthood. But later on when ritualism of sacrifice became elaborate

and the tyranny of forms arose, priest's importance and power increased, and society fell from a bright and dynamic outlook on life to a bane-
ful and static conception of life. It passed to an authoritarian state and was closed within bounds of an unchanging conception of social organisation and spiritual merit. Consequently it declined.

A philosophical reaction against ritualistic attitude and sacrifices grew and resulted in the development of speculations

A philosophical reaction against it. Rise of Upanisadic doctrines. about the human soul (Jivatma) and the Universal soul (Paramatma or Brahman).

This is called the Jnana Marga or the way of wisdom. This was the first religious revolution in Indian thoughts and life, though the tenth mandala of Rigveda shows traces of this Jnana conception in clear terms.

Thus first came the early Veda Marga or way of prayer, then Karma Marga or way of sacrifice and rituals, and then

Three schools. Jnana Marga or the way of knowledge. All these are emphasised in the Vedas, namely, Rigveda, Yajurveda, Samaveda, Atharvaveda, the Brahmanas and the Upanisads.

The Karmamargis developed later the Mimamsa school; the Jnanamargis, the Vedanta school, and the Vedamargis, the Bhakti school.

The early Vedic Hinduism had, by its bright outlook on life and universe, developed a good

The character of worldly civilisation on its material, moral, intellectual and spiritual side. The

people wanted to make life here happy and good. They prayed to their gods for long life of 100 years (जीवेन शरदः शतम्). They developed agriculture and increased and used their wealth of cattle and their products, and followed various arts, industries, and commerce, and kept their armour shining and ready against foes and foreigners. But along with this they cared for the spiritual needs of life which they satisfied by evolving very high conceptions of gods, unity of life and nature, and a code of discipline and deterrents which kept them on a noble path of civic and religious life. Their social organisation was not rigid but free, and the society was receptive in its ideas, responsive in its actions, and the individual had a lot of initiative and freedom to grow and to prosper materially and mentally. They believed in action or Purusartha or Karma and moulded their worldly life according to their needs and ideals.



THE SECOND STAGE.

(*Brahmana period.*)

During the Brahmana period (1000 B.C. to 800 B.C.) the importance of the complex and elaborate ritual of sacrifice

Rise of the importance of sacrifice and priests. and the supremacy of priesthood arose. Different kinds of priests for different func-

tions in a sacrifice were evolved to help the Yajamana or sacrificer. They were the Hota, who invoked gods by the recitation of Rigvedic mantras, the Adhvaryu who pored libations (आहृति) upon the fire, and prepared the necessary *haryas* for the sacrifice according to Yajurveda mantras, the Udgata who sang Soma mantras, and the Brahma who was the chief Rtvika or priest and presided at the ceremony and superintended their whole work.

These rituals were correctly laid down in books called Brahmanas as guidance for priests who rose in their status and Brahmana Books. were likened to gods. The sacrifice was so much emphasised that it is stated in Satpatha Brahmana (12,328) "assuredly the Sun would not rise if the priests did not make sacrifice." Thus sacrifice which was merely an offering to the gods, developed into a means of nourishing the gods and ancestors, and later came to be regarded as a means of wresting favour from gods.

One of the elaborate sacrifices was that of Asvamedha in which the main sacrificial animal was a horse. It took one year for performance and involved a killing of 609 animals at the very beginning in a prescribed manner (S.B.E. 44. 13). Such performances when accurately performed by word, tone, and mantra were thought to lead to an Apurva or unseen virtue and spiritual merit, and created an invisible force. Thus it is stated "Whoever performs the Asvamedha sacrifice obtains all his desires and attains all attainments" (S.B.E., 44 ; 347). It was considered the remedy for everything. He who performs the Asvamedha redeems all sin. Thus salvation was considered to be obtained chiefly through sacrifice performed by priests. Even gods were subordinated to the power of priests and sacrifice. For the first time are found restrictions on eating beef (S.B.E., 26 ; 11). The idea of reincarnation is clearly stated in Brahmanas.

THE THIRD STAGE.

(*Upamisadic Period.*)

Upanisads (800-500 B.C.) developed the early speculations of the tenth mandala of Rigveda relating to Paramatma, Purusa or soul and universe. Upanisads give a new turn to the Hindu mind. They emphasise Vidya or true knowledge as leading to supreme

Emphasis on true knowledge.

bliss or Ananda by absorption in Brahman. It was firstly a reaction against the extreme ritualism of the Brahmanas or Karma Kanda where the slaughter of animals and formalism had captured the mind and had led away man from the knowledge of God. Secondly, it was a philosophy of the Universe where the intimate and ultimate relation of man, God, and Universe was stated and his liberation and union in the highest soul of the Universe was aimed at and followed. It was not the satisfaction of mere material desires and intellectual pleasure that was looked to, but a supreme desirelessness, transcendentalism and bliss that was contemplated. The man was to develop and strengthen from within, and not by acquisition of power or desire from without. There were no rites or ceremonies but the desire, the hankering and the concentration to become one with the Eternal. In Vedic hymns man prays gods out of fear or joy. In the Brahmanas he rises

above gods by acts of sacrifice but fears the great God.

Man is God. In Upanisads it seems he ignores the gods and becomes God himself.

They were evolved in the forests by Rishis in their Asramas who taught their teachings Brahman is the one reality and salvation through its realisation. to their sons, wives and pupils. All the Vedic deities were regarded as manifestations of the One Supreme

Soul. Brahman who is everywhere in the world all-transcendent and all-immanent. He is the

absolute, infinite, eternal, and omnipresent. He cannot be described. It is the one reality. Every human soul must know that he is really and ultimately to be absorbed into the universal soul. "Whoever thus knows 'I am Brahman' becomes this all. Even the gods have not power to prevent his becoming thus for he becomes their soul."

The great sage Yajnavalkya says regarding the highest truth "O, Gargi, the Brahmanas call this the Aksara (imperishable). It is neither coarse nor fine, neither short nor long, neither red nor fluid, it is without shadow, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light, without breath, without a mouth, without measure, having no within and no without, it devours nothing and no one devours it."

This way of knowledge is in practice helped by Yoga methods of Yama and Niyama, controlling senses and producing concentration and promoting breathless contemplation on the great Brahman which is residing in one's own self.

THE FOURTH STAGE.

(*Smrti period.*)

But this philosophical way was attainable by the few who could themselves control their

Necessity of discipline and organised life for the many.

senses and contemplate on the Universal Soul, and thus escape the bonds of wordly existence.

For the many, however, a regular system of personal discipline and deterrents, a social organisation according to his physiological necessities and psychological growth, and a graded series of desires and aims to be achieved and satisfied were necessary to be laid down and imposed. These prepared the mass of the people for a higher spiritual life by a course of education, married life, detachment from life and finally renunciation in order that they may follow the right path.

This was done by the great lawgivers who embodied in their Smritis the right rules of conduct, personal and social, for a good Brahmana, a king and his subjects, for Kshatriyas, Vaisyas, and Sudras. It laid down not only the duties of the four Varnas, but of their four Asramas or stages of life interrelating the importance of one to the other, and of the highest or best of life. Thus ideas of life and best life were organised into institutions with detailed commandments and prohibitions for daily living.

Manu, one of the earliest lawgivers, (300 B.C.), insists on this socially organised aspect of life, its duties and obligations. He emphasises the five virtues necessary for any kind of life, and the additional five for civilised life.

Great Lawgivers and Smritis.

There are regulations about food, eating, drinking, sleeping, education, family life, caste life, social life, religious life, political life, and economic life. On moral side respect and obedience to parents and teachers, and unresentful endurance of evil are inculcated. "Let him patiently bear hard words. Let him not insult anybody. Against an angry man let him not in return show anger. Let him bless when he is cursed." (Manu II. 47-48).

In spiritual matters the infallible authority of the Vedas and the performance of sacrifices and samskaras, and the contemplation of Brahman are accepted and emphasised.

In social organisation caste system is elaborately worked out. It was considered to be of divine creation. (Manu I. 31, 87-93). Brahmana is considered superior (Manu I. 93-100, IX, 377-9). The low caste man is placed in an inferior position, social and economic. (Manu X. 51-56, 121-125, 129).

Thus obedience to Dharma as laid down in the Smritis was considered completely binding and was to lead to spiritual salvation through Varnasrama system. The emphasis is very greatly laid on Varnasrama dharma and its preservation. It established the great social, religious, political and educational systems of the Hindus in the form of laws, or injunctions and prohibitions. To-day the followers of these systems and tenets call themselves Sanatani Hindus or Smriti Margis.

THE FIFTH STAGE.

(Period of synthesis and the devotional way.)

A gradual synthesis of the three ways of good religious life, namely, Karma marga, Jnana marga and Bhakti marga, now takes

Emphasis on place. Good, personal and Bhakti marga for social actions, full and real salvation., knowledge, and utter devotion to God will together lead to final liberation.

Bhagavat Gita gives the virtues of all three ways and finally advocates "Whoever worships God with utter devotion dwells in me, whatever be his course of life." (6. 31), or "my devotee does not perish." He is saved. Women and low castes also are liberated. It emphasises the different qualities of four Varnas (18. 43-44). They are created by God according to their qualities and actions (4. 13). There is reverence for all ways. All the margas are to be practised without any desire for fruit or reward.

Bhagavat Gita introduces the additional way of devotion or Bhakti which was later developed by Bhagavats or Vaisnavaita.

THE SIXTH STAGE.

(Pauranic period.)

This is the stage when the various religious movements in the country were gradually moulded into one channel of united religious life of the people. It may be called the new or popular Hinduism.

Pauranic influence and popular Hinduism. It is found depicted in its early religious, social

and moral aspects in the Epics, Puranas and in its philosophic or ecclesiastic aspect at the time of Sankaracharya in his great commentaries and devotional or philosophical poems.

During this period a rigidity in social rules and samskaras arose, but toleration in religious forms, beliefs and methods increased. Castes and sub-castes multiplied. Sects and sampradayas increased. Gods also multiplied. Idols widely prevailed. Temples and shrines were built at various places. Fasts and feasts, purifications and ablutions grew in number. Purity and untouchability took a firm root. Thus a variety of religious beliefs and practices became a feature of Hinduism.

Hinduism now came to be regarded as श्रतिस्मृतिपुराणोक्त धर्म. Its main sects are Vaisnavism and Saivism and the others are Sakta, Saurya, Ganapatya.

Essentials of The essentials of Hinduism Hinduism. mainly are:—

1. The infallible authority of the Vedas or reverence for it.
2. Belief in the one God but worship of many manifestations.
3. The acceptance of karma and Transmigration theory.
4. The caste as the basis of social organisation.

This new Hinduism was also influenced by the ideas of aboriginal or Dravidian forms and

Puranas systematise popular Hinduism. beliefs, Jainism, Buddhism and some beliefs of foreign tribes who had settled in India. Puranas systematised

these various beliefs, legends and gods and gave them an Aryan ancestry, form, and interpretation.

- These the people could easily read and understand.

The course and development of Vedic religion has not been smooth or peaceful. There

Protests against Vedic religion and society. have been constant protests against its particular forms of worships or socio-religious institutions. Some

reformers have shown new paths or added new elements without coming into conflict with it. Others have opposed it and laid down new ways, and have still moulded its later history. These were inspired chiefly by Upanisadic philosophy or oneness of God, Universe and man.

2. VASUDEVA WORSHIP AND BHAGAVATISM.

Bhagavatism recognises Visnu as the sole God. He is also designated as Bhagvan, Hari,

Visnu as the sole God of devotion. Narayana. It arose amongst the Satvats or Andhaka-vrisnis amongst whom Devakiputra Vasudeva or Krisna was born.

The worship of Visnu is as old as the Vedas. He is one of the Adityas or manifestations of the Sun (B. G. 10. 21.) representing Visnu in the Vedas. He took three strides and crossed the heaven (Rv. I, 22, 17-18). He was a great god but not the sole god. Later on his position becomes more prominent. He is the most excellent of gods and helper of Indra against Asuras.

He was however considered to have taken an avatara of Krisna or Vasudeva in the tribe of Satvats. He was believed to be the God and all-pervading Creator. Devotion to him led to acquiring his grace (prasada) and thus to salvation. In his religion there is no place for sacrifice of animals, but only for havan, ahutis or oblations according to Aranyakas. This was approved by gods.

Ahimsa and cow protection were its chief characteristics. Niskama Karma (desireless action) and equality towards all (*sumah sarvesu bhuteshu*) were its principles of action, and devotion to God Visnu was its chief aim. Bhagavat Gita of Lord Krisna put these doctrines and views in their final form. It was not opposed to the old religion.

The earlier history and tenets of this school of the Bhagavats also known as Ekantika or Pancharatra school are found in the Narayaniya section of Mahabharata Santiparva. It was obtained by

Narada from Narayana himself. It arose before Panini (6th century B. C.). Vasudeva comes once in Taittiriya Aranyaka (नारायण विष्णवे वासुदेवाय धीमहि तत्त्वे विष्णुःप्रचोदयात्)

Vasudeva and Krisna are identical. Buddhist, Jaina and Greek evidence points to this fact. Chhandogya Upanisad mentions Krisna Devakiputra as a human sage—a disciple of Risi Ghora Angiras. This is also stated in Kathaka Samhita a pre-Buddhistic work.

Jaina Uttaradhyayana sutra makes him contemporary of Neminath, 22nd Tirthankar.

In the Ghata Jataka of the Buddhists Ghata is a Bodhisatva and a brother of Krisna. Kautilya alludes to Satvata's overthrow. Megasthanes and Arrian mention Saurasenas, Mathura and Heracles or Krisna. His human character is very evident in all literature. His religion therefore flourished before the rise of Buddhism and Jainism and may be as old as the Upanisads, where Ghora Angiras emphasises on the principle of Ahimsa to Krisna.

Jainism and Bhuddhism which came later may have been influenced by Bhagavatism. Its

Its probable influence on Jainism and Buddhism. Its teachings are chiefly based on or copied from Upanisadas. They form the kernel of Bhagavat Gita. तप, दान, आज्ञव, अहिंसा and सत्यवचन are its practices, and Bhagavat Gita (XVI. 1-3) says:—

Fearlessness, cleanliness of life, steadfastness in the Yoga of wisdom, alms-giving,

self-restraint, and sacrifice and study of the scriptures, austerity and straightforwardness, harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with divine properties, O Bharata.

3. JAINISM.

Historically Jainism was founded by Vardhamana Mahavira; legendarily its 24 Tirthankars

Jainism founded by Mahavira. take it to very remote times into a prehistoric period. Its first Tirthankar was Adinatha, as old as the Vedas, and Parsvanatha, the 23rd one, is said to have flourished in 817 B.C.

Mahavira's religion was in certain respects a protest against some aspects of the Vedic

Its character as a protest against Vedic religion. religion, but in other aspects a development of Upanisadic principles and virtues, and their application to social and individual life.

MAHAVIRA'S LIFE (599-527 B.C.).

He was the son of a Raja in the town of Vaisali in the north-eastern India. It is related

His wordly life. that during the first 30 years of his life he had enjoyed princely luxuries. He had married and had one daughter. But at the

age of thirty upon the death of his parents he became a religious ascetic in order to obtain salvation. He cast aside all his fine clothes, gave away all his property, plucked his hair in five handfuls and vowed absolute holiness.

After the first year he threw off all clothes, and wandered about without caring for bodily sufferings. It is stated that he was "indifferent alike to all, to the smell of the filth and of sandalwood, to straw and jewels, to dirt and gold, to pleasure and pain, attached neither to his world nor to that beyond, desiring neither life nor death" (S.B.E. 22 : 262) and "with supreme knowledge, mildness, patience, control, contentment, the venerable one meditated on himself for 12 years" (S.B.E. 22 : 263).

In the thirteenth year he reached Nirvana or Kaivalya when he was in squatting position and in deep meditation. He became a Kevalin.

From the age of 42 he began to preach his new religion. It was ascetic in its mode, method and ideal. He had gained complete self-control over the body and mind and became a teacher of many monks. He won a large number of converts, and continued to preach till his final Nirvana.

His teachings consisted of no object to be worshipped. A rigid discipline of body and

mind are his ways of life. His object was the conquest of the world (Jinapada) along with the self. He denied the existence of any Supreme Being, and therefore believed in no prayer to any deity, and in no grace of God. He said "Man, thou art thy own friend. Why wishest thou for a friend beyond thyself?" (S.B. E. 22 : 33).

The perfect Jaina is he who is an ascetic, humble, inoffensive and un vindictive. "If beaten he should not be angry, if

Who is a perfect Jaina? abused he should not fly into a passion, with a placid mind

he should bear everything, and not make a great noise" (S.B.E. 45, 301-305). One was not to attach oneself to anything and therefore there was to be no love or hate. It is only "by the teaching of true knowledge, by the avoidance of ignorance and delusion, and by the destruction of love and hatred, one arrives at final deliverance" (S.B.E. 45 : 184). Thus it

was essentially a way of knowledge and a moral path. Its five great controls or Pancha Yamas are non-injury, truth, non-stealing, chastity and renunciation of wordly attachments or possessions. But it largely emphasised on आहिंसा.

The world consists of matter and spirit. The cause of misery is believed to be the embodiment of pure spirit of man in a material body. Therefore the body is to be suppressed for the sake of elevating and freeing the soul whose final aim is Moksha or Nirvana. Here all past Karma is annihilated and the individual soul is freed from all bodily bonds.

Right knowledge (सत्यक ज्ञान), right faith (सत्यक दर्शन) and right conduct (सत्यगाचार) are the three jewels of final liberation (S.B.E. 45, 123). Jainas are Kriyavadis. Mahavira

His Sangha. created a Sangha for his disciples into which all were admitted. But he did not start any new social organisation for his lay followers. It was not a social protest.

Jainism definitely owes some of its ideas and practices to Upanisads, e.g., the control of

Its debt to Upanisads. senses (इंद्रियनिग्रह) and pure conduct (शुद्धाचार), and the वृत्ति). life of renunciation (सन्धास But Upanisads only dealt with highest problems and truths about God, Universe and man. They dealt philosophically with the ultimate realities and renunciations.

Jainism and Buddhism tried to look to the living problems of people at large. Upanisadic doctrines were difficult for

Its differences. the masses. Only definite and improved moral Achara or personal conduct was conducive to their secular and religious welfare. Therefore they emphasised the Nitimarga and neglected the subtleties of Jnanamarga and its absolute monism, but utilised some of its fundamental truths. They were against the Karmamarga of the Brahmanas which was an Achara for a few only, and the dominance of the priests. They therefore started a new Nitimarga where all could join and pursue their social and religious

welfare. It was more important in their own interests. Then they hated the sacrifices of animals and believed that no sacrifices could lead to salvation.

Its scriptures are called Agamas. There are 12 Acharangas, written at first in Its books, sects Prakrit, later in Samskrit. and numbers. They have two sects Svetambaras (white-clad) and Digambaras (sky-clad). There are now a number of subsects. The total number of the Jainas in the census of 1921 was 11,78,596. About 70 per cent. belong to Rajputana, the Bombay Presidency and the Bombay states including Baroda. They are largely traders and spread over the whole of India.

There was about 310 B. C. a large migration of Jainas under Bhadrabahu to the south during a famine in northern India. They settled in Mysore.

Mahavira has now become himself an object of prayer and worship to his followers. posses-

Mahavira is now sing all divine attributes. worshipped. He is considered sinless, and omniscient. Jainas have erected many architecturally beautiful temples at Ahmedabad, Ellora, Ajmere, Mount Abu, Kathiawar, and in the south. The statue of Gomatesvar Swami at Sravana Belgola is the largest and a wonder in India.

Jainas have been great logicians and their school of Syadvada is a distinct contribution

Their contribu- to the study of logic. Their
tion to logic. metaphysics is closely allied
to the Sankhya system of matter and spirit

(Prakriti and Purusa) being different and a duality.

They venerate the cow, employ Brahmans, worship in Hindu temples, employ the Hindu law of inheritance and visit

They are Hindus. Hindu places of pilgrimage, and are in every sense Hindus. To classify them separately is a purely political game, not historically or culturally justified.

4. BUDDHISM.

Brahmanism, Jainism and Buddhism are in one respect three differing phases in the evolution of modern Hinduism.

Gautama Buddha (560-480) B. C. was the founder of Buddhism. At his birth a number of

Gautama the founder of Buddhism. marvels are said to have taken place. He was the son of Raja Suddhodhana of the clan

His early life of the Sakyas at Kapilavastu. He was bred in luxury. At the age of 19 he was married to a neighbouring princess Yasodhara. A son was born to him after two years. He was named Rahula. His father surrounded him by all kinds of comforts and prevented him from coming into contact with the actual world of humanity. When he was 29 years of age,

He sees four sights. He happened to see four sights, namely, that of a decrepit old man, of a sick man, of a corpse and of a calm religious ascetic unperturbed by any suffering. He was greatly impressed by these sights, and was greatly

distressed at the suffering of mankind. A great revolution took place in his outlook on life. He left his wife, son, kingdom and pleasure, and determined to find out the true path of life and the cause of misery. Thus the great renunciation took place.

His great renunciation. He cut off his hair, and took the garb of a monk. For six years (29-35) he practised various well-known and approved methods of true knowledge and salvation but failed. He also tried bodily asceticism.

Then having given up these ways, he alone in quiet meditation and sitting cross-legged under a Bo-tree one night His enlightenment and message. thought out a simple solution of the cause and cure of suffering. It was embodied in "four noble truths." They are :—

1. All existence involves suffering.
2. All suffering is caused by indulging in inherently insatiable desires. (तृष्णा)
3. Therefore all suffering will cease upon the suppression of all desires (तृष्णाच्छद).
4. However, while still living, every person should live in accordance with the noble eightfold path (Arya Astangika Marga). It consisted in right belief, right aspiration, right speech, right action, right livelihood, right endeavour, right thought and right concentration (S.B.E. 10 : 1, 52 ; 11 : 148-152 ; 13 : 95-102. 17 : 144-45).

It is the most noble ideal preached. This is what is called the great enlightenment.

It was a psychological analysis of desire (कृत्त्वा) and its consequences. He preached an ethical but self-disciplinary system, His teachings. a Nitimarga and a way of self-control. There was no necessity of Deity or its favour or worship, of priesthood or dogmas and ceremonies. The way of Nirvana or salvation lay within. He did not attach any importance to the vedas or the prayer or the sacrifice or the transcendental Being or knowledge. He would ask "who has seen Brahman to face?" "Vedas, mere words, a vain and empty thing" (S.B.E. 11, 172, 174, 180). He gained his first disciples at Benares His followers. immediately after his great enlightenment. He asked his sixty disciples "Go ye now out of compassion for the world for the welfare of gods and men. Let not two of you go the same way. Preach the doctrine which is glorious. Proclaim a consummate, perfect, and pure life of holiness" (S.B.E. 13 : 112-13).

He converted many by his preaching and example. "By hundreds of arguments and His moral precepts. illustrations have I, in one way or another, gladdened all creatures" (S.B.E. 21 : 44). He asked them "Work out your own salvation with diligence." S.B.E. 21 : 114). He laid down his Panchasilas for all. They are moral precepts emphasising

non-injury, non-stealing, abstinence from evil indulgence and bodily passions, non-uttering of falsehood and abstinence from drunkeness. his Jataka stories contain various moral precepts and ways of life. He was later on loved

and worshipped as he was He becomes an “so unequalled in the world, object of worship. so mild, so kind, and held before him aims so high and endeavours so grand. A king of universal kings, a conqueror” (S. B. E. 10: 2. 102).

Its split into two branches. After his death his followers got divided into two sects, (1) Hinayana and (2) Mahayana.

The Hinayana was true to his teaching. He was considered only a teacher who showed a way of escape from misery, who did not indulge in speculations about religions. He only analysed misery, origin of misery, cessation of misery and way out of misery.

The Mahayana made him a God, who was sinless, omniscient, all-seeing, saviour of gods and men, and eternal. It Mahayana. idolised him.

But his main teaching is the emphasis on moral character, and cessation of desire and not on status or heredity. “A His main teaching. man does not become a Brahmana by his family or by birth. In whom there is truth and righteousness he is blessed. He is a Brahmana.” “The man who is angry and

bears hatred, who harms living beings, who speaks falsely, who exalts himself and despises others, let one know him an outcaste."

Caste was abandoned in Sangha but the layman retained it. The monks or Bhiksus

His Sangha and were prohibited from eating discipline. at forbidden times, from

dancing, singing, music and spectacles, from garlands, scents, unguents, ornaments, finery, from high and broad beds, and from accepting gold and silver. Its final emphasis was on leaving the world and its desires, forsaking children, wealth and kin. Its ethical ideal was to rise above both good and evil and to cease to think of it (S.B.E. 10 : 1. 15-94). These moral tenets were not new to Brahmanism but they were universalised and emphasised. The other ideas of Buddhism were :—

(1) The law of Karma, an impersonal principle of justice and moral retribu-

The main ideas of tion. One could Buddhism. escape from it by

Buddha's way, only by self-exertion. No God or heredity would help.

(2) The law of transmigration.

(3) Nirvana or the state of highest happiness. Nirvana is "the dying out in the heart of the hell fire of the three cardinal sins; sensuality, ill-will and stupidity, according to Dr. Rhys Davids, and

(4) The Sangha of its Bhiksus.

Its scriptures are the three baskets or Tri-pitakas. Sutta Pitaka contains sayings and discourses of Buddha, Vinaya Its books. Pitaka contains rules for the followers of the order, and Abhidhamma Pitaka expounds the intricate points of Buddhist psychology and doctrines.

Buddhism was the first religion to become international owing to the efforts of Asoka's missionaries and their later successors in work. It is the largest religion of Asia being professed in China, Japan, Corea, Siam, Burma, Tibet, Ceylon and some other places. In India and Burma it numbers about 11 millions.

Both Buddhism and Jainism are offshoots of Brahmanism, and owe a number of doctrines and methods to it. They in turn have also influenced the rise of later or new Hinduism by their emphasis on

Its debt to Brahmanism and its influences on it. moral aspects and not on the metaphysical or ritual aspects of spiritual life. They owe a good deal to Upanisadic thinkers and carry their doctrines in a moral way to the people as a personal discipline, a social outlook and human sympathy. They have modified later Hinduism by creating a new national ideal of worship and law in the Epics and Smritis, and by a combination of non-Aryan forms of beliefs and worship with the older creed in and Puranas. They have

minimised the rigour of sacrificial systems and metaphysical doctrines, and given a more social and human outlook to the old conservative ideas.

It will thus be evident that there is no irreconcilable distinction between Hinduism and

No irreconcilable distinction. Buddhism or Jainism. Absence of any regular persecution of any religious sect, such as Buddhist or Jaina, on the part of Hinduism also emphasizes the aspect of tolerance and their great similarity in various fundamental views of life and religion.

In the Jatakas Buddha himself says that his teachings are the essence of the Veda. He did not protest really against caste but against the Brahmanas, their monopoly of knowledge and their superiority. He carried the moral message of the Aryan-civilisation to all the castes and the people of India and created a Sangha or religious order for those who wanted to lead a higher enlightened life for their spiritual welfare. Here there was no distinction of castes. All were equal. Their goal of life was the same, Mukti or Nirvana. It is neither negation nor annihilation. It cannot be thought of or described. The Vedantist says "That existence which is beyond thought should not be made the subject of discussion." Similarly the Buddhist says "How is it possible to describe or indicate the Truth which is beyond speech." Or "From where the speech returns" say the Upanisads.

The monastic system he introduced is seen in the Parivrajakas of the Upanisadic period.

The monastic conception not new. We find in the Brihad-

aranyaka Upanisad "When Brahmanas know that self, and have risen above the desire of sons, wealth and (new) world, they wander about as mendicants. For a desire for sons is a desire for wealth, a desire of wealth is a desire for world, Both these are indeed desires. Therefore let a Brahmana after he has done with learning, wish to stand by real strength, after he had done with that strength and learning he becomes a muni ; and after he has done with what is not the knowledge of a muni, and with what is the knowledge of a muni, he is a Brahmana. By whatever means he has become a Brahmana, he is such indeed. Everything else is of evil." Even the system of nuns is not new. The Upanisadic period shows a number of Brahmanavadinis who took the vow of lifelong virginity and passed their days in the study of the Vedas, and in the pursuit of the knowledge of Brahman. In Brihadaranyaka Upanisad there is Brahmanavadini Gargi. She is a Brahmacharini of great attainments, taking part in the most subtle philosophical discussions in the court of king Janaka.

Only the order is a new organisation. Buddha was silent on the question of God.

The order is new. The Sankhyas and Mimansakas had no place for God. believed. He taught the non-existence of soul. In reply to Kutadanta he said "There

is rebirth of character, but no transmigration of a self. The thought forms reappear, but there is no egoentity transferred. Only through ignorance and delusion do men indulge in the dream that their souls are separate, and self-existing entities. Verily I say unto you:—“The Blessed one has not come to teach death but to teach life and thou dost not discern the nature of living and dying. Self is death, and truth is life. The cleaving to self is a perpetual life, while moving in the truth is partaking of Nirvana which is life everlasting.”

He believed that beings are reborn, that they migrate in the evolution of life, and that they are subject to the law of Karma. “True wisdom can be acquired by practice only. Practise the truth that

Gautama was a Hindu and lived as such. thy brother is the same as thou walk in the whole path of righteousness and then you will understand that while there is death in self, there is immortality in truth.” “The prevalent notion that Gautama was an enemy of Hinduism, and that his chief claim on the gratitude of his countrymen lies in his having destroyed a system of inequity and oppression and fraud is nothing but a great misconception. This is not the case. Gautama was born, and brought up and lived and died as a Hindu. There was not much of the metaphysics and psychology of Gautama which cannot be found in one or other of the orthodox systems, and a great deal of his

morality could be matched from earlier or later books. Such originality as Gautama possessed lay in the way in which he adopted, enlarged, ennobled, and systematised that which has already been well said by others in the way in which he carried out to their logical conclusion principles of equity and justice already acknowledged by some of the most prominent Hindu thinkers."—Dr. Rhys Davids.

The greatest achievement of Buddha lay in his practical application of the eternal truths

His practical application of the Upanisadic religion. To the Vedantic speculation of Upanisadic doctrines. he added humanism and to the life of renunciation he added the path of service which was only stated in Vedantic treatises. He did not emphasise the knowledge of God or soul, which had attracted men away from life. But he insisted on the right path of service (Karuna and Maitri) as a sure means for preventing the life of meditation from lapsing into either mere intellectuality or morbid inactivity. He democratised the highest Aryan Culture and brought it within the reach of all, irrespective of caste or creed, race or nationality. He joined his own great heart to the great Brahmana head.

5. TRIMURTY OR THE HOLY THREE.

In the conception of Trimurti either each of the three, Brahma, Visnu and Siva, is taken

The conception of as the Supreme God, or they Trimurti. are taken to be jointly supreme, showing the three aspects of the

supreme divinity, namely, those of the Creator, Preserver and Destroyer. Says Mahabharata "There are three Avasthas (states or conditions) of the Father God (Prajapati). In the form of Brahma he creates; having a human body (Visnu) he protects; and in the form of Rudra he destroys" (M. Bh. III 247, 47). Besides these three conceptions of Brahma, Visnu and Mahesha or Siva as one deity there is an additional conception of each of these Deities having Sakti or energy as a consort. Sarasvati, the goddess of learning, goes with Brahma; Laxmi or Sri, the goddess of wealth, luxury and prosperity, with Visnu, and Uma, Durga or Parvati with Siva.

These consorts are themselves raised into the supreme position with a desire for unity of God head. The worshippers of these three goddesses or Saktis tried to identify them all and then exalted one of them as the highest, the Eternal One, or they were conceived as three in one "Laxmi, Sarasvati, Durga", that is, as Creator, Preserver and Destroyer in one.

Therefore the ultimate Unity is represented as either "He" or "She." The Saktas are the worshippers of Sakti or female energy. Their beliefs, practices and philosophy are stated in the great Tantras or religious books.

Puranas are the treatises where the various notions about these gods and goddesses are stated.

Puranas and Tantras state it. They are the final summing up of the various aspects and practices resulting from these notions, and

Hinduism as stated and enjoined in these books is known as the Pauranic Hinduism. It is the result of various forces in the evolution of the religious mind of India. It is more a compromise than a new aspect of religion. Each Deity in whose name the Purana is compiled is raised into the supreme position as the sole and Universal spirit of the Creator, Preserver and Destroyer.

6. SAIVISM.

The word "Siva" means auspicious. Amongst other deities in the Rigveda this epithet Siva in the Vedas. is also applied to Rudra who is not only a fierce deity and a destroyer of sins but also a beneficent one an owner of medicinal plants and a rostorer and a healer. He is the greatest physician of physicians. He is also omniscient and divine. Rudra is thus both maleficent and beneficent.

A. C. Das in his Rigvedic Culture says that he was conceived as the solar god presiding over the hottest month of the year, the thunderstorms and rains which not only caused effects of heat on men, beasts and trees but cleared the atmosphere, destroyed the germs of diseases, and brought health and sanitation.

Thus Rudra or Siva has a double aspect in the Vedas. This aspect is later maintained in his conception and worship. But he is feared more than loved, just as Visnu is more loved than feared. Thus Siva largely retains

his old Rudra character, as the possessor of poison and snakes, lightning and thunderbolts.

Still he came to be accepted as the supreme Deity, as Mahadeva or Mahesvara, and a sect

As a supreme Deity. arose worshipping him and singing of him as the highest god. He is represented as

Brahman in the Svetasvatara Upanisad (3-1) where stress is laid upon Bhakti or devotion to him as the creator, preserver and destroyer of the world. Hara or Rudra becomes thus the sole sovereign. There is no second. He dwells within all beings. He also becomes a Personal God with eyes, arms, face, and feet everywhere as stated in the Vedas. He is the infinite spirit, the all-pervading, the omnipresent Siva.

In the Epics he is represented as possessing various characters but is ultimately identified

His three aspects. with the Absolute. Thus he comes to possess three different aspects. One is that

of the supreme reality of religion and philosophy. The second is that of the highest god of personal devotion, and the third is that of the hero of mythological imagination in which his exploits, residence, his various ways of life amongst his immediate followers and with his wife, Uma or Parvati, and sons, Kartikeya or Ganapati, are described. His home is Kailasa in the Himalayas, with the Ganges on his head and with the serpent twisted. He is the forest god, and a Kirata or hunter, and is naked. He is also

the perfect Yogi and the ideal of all Yogis. He is the ultimate destroyer and regenerator or maker of all things. In the act of generation he is united with Uma or Parvati, or the Divine Sakti or energy, the mother of the world. The linga worship represents this aspect of generation of the world from two eternal principles of Purusa and Prakriti.

Essentials of his religion and morality are "Abstention from taking life, truthfulness of speech, compassion towards all creatures, charity, prohibition of adultery and theft. Essentials of his religion.

In this way he guards society and its well-being. In the Epics he is raised to or conceived in the highest position as the Mahadeva, the All-inclusive God. He is the highest truth, knowledge and joy. Him all devotees worship, and to him they surrender themselves completely. His grace or Prasada leads to salvation. Hymns of Saiva saints and Saiva Siddhantas give the knowledge of this sect.

Sankaracharya (788-820 A.D.) in his attempt at the revival of the true knowledge of the God, the world and the man preached a philosophy of Advaita or non-dualism, but in dealing with the current sects he recognised only five Deities known as the Panchayatana, containing Visnu, Siva, Sakti, Ganapati and Surya. But the two sects which are largely prevalent throughout the length and breadth of India are those of the Saivaites and Vaisnavaites.

Saivism in its highest development on the Bhakti side is seen amongst the Tamil saints, Saivism and Tamil Appar, Tirunanasambadhar, Saints, Nayanmars Sundarar and others who are (devotional side). called Nayanmars. They offer in their hymns which are their personal experiences salvation to all. Their lesson was "They have no love for gods who have no love for mankind" and "Mankind is saved by the Prasada of Siva." The first collections of Saiva hymns is known as Devaram (1025 A.D.). The grace of god and the pure love of god and mankind are its key-note.

The famous Manikka Vasagar (cir. 11th century), a low caste Hindu, consecrated his poetic gifts to the praise of Siva. His hymns are named Tiruvasagam (sacred utterances) where he depicts the progress of the soul out of the bondage of ignorance and passion into the liberty of light and love.

It is the union of the highest knowledge and the highest devotion that brings out the best aspect of Saivism. There is a protest against extreme idolatry and ritual, priesthood and sacrifice. Only pure devotion is preached. It was open to all, irrespective of birth, rank or sex.

"Siva is hospitable to all. Even if a man is Chandala if he utter the name of Siva, converse with him, live with him, dine with him." —(Nilkantha).

Tirumular declared that "There is only one caste, and there is only one god."

The Nayanmars flourished largely in the 7th and 8th centuries at the time of the great Pallavas.

7. VAISNAVISM.

Visnu is conceived as the God and the guide of all moving and immovable world. He is the beneficent Deity. His

The conception of benevolence embraces all Visnu. mankind. The believer in him therefore trusts him and loves him with his heart full of devotion, reverence and humility. He is not only the refuge of the devotees or sages on the earth but of the Devas in their distress and defeats by Danavas whom he destroys or conquers in battle. He is essentially the god of good mind and hence is supposed to descend on the earth to destroy evil and to spread righteousness on the earth. His Descents or Avatars are said to be ten, amongst whom Rama, Krisna and Buddha are included as the seventh, eighth and the ninth. He is thus the God who is present as an actively beneficent power during the whole course of the evolution of the earth and its life. He is always engaged in a great war with the evil. He is the remover of all obstacles to the establishment and progress of real Dharma or evolution of the Universe.

He declares to Markendeya " When virtue and morality decline and sin and wickendness

His work as an increase, I create myself and Avatara. take my birth in the families of the good men. And assuming a human form,

I restore peace by destroying all evils." (M. Bh. 3. 189). The tenth or last Avatar of Visnu will appear at the end of this age of Kali. It will be known as Kalki riding on a white horse with a blazing sword. He will destroy the wicked and establish righteousness. Then the vigour and purity of the world will reappear.

Thus Visnu is contemplated in three aspects. One is that of the supreme reality of philosophy or knowledge.

His three aspects. The other is that of the highest God of religion and devotion. The third is that of the hero of mythology and historical evolution of the Universe.

He as the great Lord of the Universe is in Vaikuntha, sleeps on the bed of Sesa or the Ananta—the endless serpent which encircles and upholds the Earth.

He is above all gods philosophically—the Brahman—the sole Deity, the infinite self. He is the supreme creator, preserver and destroyer. He is the source of all morality and revealer of all truth. He forgives all and favours all. He is the good Deity, the ultimate reality and good. The universe is the product of his divine love and the sphere of discipline for man's fellowship with the most High.

Thus this supreme Deity is conceived with a motive of human service and world's welfare. He is the Purusottama, the best Purusa.

Here there is no animal sacrifice. It is repudiated. This Deity is also known as Hari.

The Bhagawat Gita and the Bhagawat Purana state the various aspects of this school of Bhakti. Salvation is promised to the devotees. "He who does My work, who is given over to Me, who is devoted to Me, void of attachment, without hatred to any born being, comes to Me." (Bh. G. 11. 35).

"For the protection of the good,
For the destruction of the wicked,
For the sake of firmly establishing
righteousness,
I am born from age to age (Bh. G. IV. 8)"

"Whenever, O Bharata, there is decay of righteousness and there is exaltation of unrighteousness then I myself come forth." (Bh. G. IV. 7).

"Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that an as offering to me." (Bh. G. IX. 27).

"Seated equally in all beings, the Supreme Lord, unperishing within the perishing, he who thus seeth, he seeth." (Bh. G. XIII. 28).

"Abandoning all duties come unto me alone for shelter; sorrow not, I will liberate thee from all sins." (Bh. G. XVIII, 66).

Lifted above all grief and desire, equal-minded towards all creatures the devotee knows his Lord in truth and enters The Perfect Bhakta. into Him. Faithful in looks, he wants no reward. God helps him to conquer

evil and leads him to salvation. Bhagawat Gita, Mahabharata, Visnu Purana, Bhagawata Purana, and Sandilya's Bhakti sutras deal with its philosophical, religious, devotional and other aspects.

Visnu Purana (III 8. 12). says;

"Kesava (Visnu) is most pleased with him who does good to others;

Who never utters abuse, calumny or untruth;

Who never covets another's wife or wealth ;
And who bears ill will to none;

Who neither beats nor slays any animal or inanimate things.

Who is ever diligent in the service of the gods or the Brahmans and his spiritual preceptor ;

Who is always desirous of the welfare of all creatures, of his children and of his own soul ;

In whose pure heart no pleasure is derived from the imperfections of love and harted."

The stronghold of the Bhagavats or Vaisnavas was just as that of the Saivas in the Tamil country. Sankaracharya discussed their doctrines.

But the Alwars strengthened this school or sect by their devotional songs in which the idea of Bhakti and Krisna-

Vaisnavism and Tamil saints, Alwars (devotional side). worship or repetition of his name was preached. The names of twelve Alwars are famous for their songs and devotion. They are

contemporary with Saiva poets or saints and flourished from the sixth to the tenth century. Their songs are collected by Natha Muni (1000-1050 A.D.), a disciple of the last of the Alwars. They belonged to different castes. Narayana or Visnu is their highest God. Repetition of his name and worship at his temple are the chief ways of acquiring salvation. Their hymns are collected in the book of four thousand verses (Nalayira Prabandham). One of them Nammalwar or Satagopan taught Natha Muni these hymns. They represented the devotional side of Vaisnavism.

The intellectual side was represented by the Acharyas. The first was Natha Muni, a passionate lover of the songs of Alwars, especially of Sata-gopan. He recovered and arranged their works. He preached the Visistadvaita doctrine. After him came his grandson Yamunacharya and then Ramanujacharya. He propounded the doctrine of Prapatti or surrender to God in absolute renunciation and faith. It is the cardinal doctrine of the Vaisnavas, later on elaborated by Ramanujacharya and his successors.

Ramanujacharya (about the 11th or 12th century) has left a great name and a great philosophy of Visistadvaita behind him. It is what is called qualified monism, that is, to the liberated soul there is no loss of individuality but an eternal life of infinite joy in the union with the most high. There was no absolute

identity. Thus it was opposed to the doctrine of Sankaracharya, Adaita or complete identification.

There were other great philosophers of Vaisnavas, namely, Nimbarka (12th century), Madhvacharya (1199-1299), and Vallabhacharya (1479-1581). All the four great Acharyas belonged to the south; Sankaracharya to Malayalam part, Ramanujacharya to the Tamil part, Madhvacharya to Karnataka, and Vallabhacharya to Telegu part. All these teachers founded schools and religious orders like that of Sankaracharya for the maintenance and propagation of their systems. They are flourishing sects even now. They possess a number of Mathas with large endowments. But the old rigour of the doctrine has not remained except in occasional philosophical controversies.

8. SAKTAS.

Saktas are the worshippers of Sakti or Divine energy in female form. She is either Kali, Durga or Parvati. Saktas.

This sect has a large number of Tantras as its religious books where its philosophical tenets and its religious practices are laid down. It is chiefly found in Assam and eastern Bengal, and very little in other parts. Its esoteric rites have repelled some. Some of them known as five Makaras or Ms., flesh, wine, women, fish, and finger-signs cannot be understood unless their sacred books are properly

studied and appreciated. There are two groups amongst them, the right-hand and left-hand (दक्षिणामार्त्ति and वाममार्त्ति) Saktas. There is phallic worship and some magical rites amongst them. In either respect they are like Saivaites.

9. BHAKTI MOVEMENT.

The Bhakti movements of medieval India are a direct growth of this philosophy and the Vaisnava or Bhagavata tradition. Their great books are Bhagavat and Bhagavad Gita. They discarded Karmayoga of the Mimansakaras, that is, the performance of the ceremonial rites according to Sruti and Smriti, renounced all attachment to Karma, protested against the system of Jnana of Sankaracarya, preached devotion to one deity and solicitude for the lower classes, Sudras and untouchables, but supported social castes and upheld the Sastras. They hold that God is full of love, that the human soul is a portion of the Divine, and that it will eternally retain its individuality, that men of all castes get salvation by faith and Bhakti towards Lord, and that there should be a complete surrender to God (or Prapatti).

Tiruvalluvar was a low caste Hindu (Cir. 200 A. D.). He preached salvation by the grace of God. His sacred "Kurul" is one of the most influential poems in Tamil language. He is one of the earliest representatives of Bhakti school.



But it was the great Ramananda in the 14th or 15th century who spread Bhakti movement in Northern India. It Ramananda took shape mostly in the worship of Rama and Krishna and utter devotion to them under local names and forms. It gave rise to a great devotional literature of songs and poems, lives of saints and adaptation of Ramayana and Mahabharata in the language of the people inspired by devotional touches of expression and moral tones of elevation.

Ramananda belonged to the Sri Vaisnava Sampradaya of Ramanujacarya. He however admitted all castes and untouchables into his fold. His motto was "Let no one ask a man's caste or sect. Whoever adores God is God's own." He proclaimed that all worshippers of Rama of whatever occupation or caste were equal in the eyes of God. Rama had boundless love for them.

He preached in Hindi and thus approached the people directly.

The whole Bhakti movement in Northern India largely owes its fervour to him. There is neither Muhammadan nor Christian influence in it. It rose under the influence of earlier Buddhist, Saivaite and Vaisnavaite devotional movements. His followers contained a barber, a Brahmana, a leather-worker, a Rajput, a woman, a Muhammadan, etc. These men taught and sang from village to village

and awakened a new religious enthusiasm amongst the people.

Kabir (1440-1518) was supposed to be Ramananda's disciple. He developed the same ideas and taught the same truths, emphasising however on the unity of Rama and Rahim and trying to combine the Hindus and Muhammadans into one fold. He was a Hindu brought up by a Muhammadan weaver at Benares. Kabir's thought is Hindu. But he emphasised that Hindu and Turk were not of different families. His songs and poems are a common possession in India and are sung in all provinces. A sect called Kabirpanthis came into existence which believed in his teachings and followed his methods.

Dadu (1544-1603), a Pinjari of Ahmedabad, adopted the same teachings. "Whosoever Dadu. Rama willeth that without the least difficulty shall be."

"O God, thou art truth, grant me contentment, love, devotion and faith."

Vallabhacarya (1479-1531) propagated the Bhakti of Shri Krishna a little later than Ramananda. His fundamental doctrine was "Every sin, whether of body or soul, is put away by union with the creator." He was an Acarya himself. His philosophy is known as Suddha Advaita. He commented on Brahmasutras,

Upanisadas and Bhagvad Gita. He added Bhagavat Purana to these. He insisted on the complete identity of both soul and world with the Supreme Spirit. There was Abheda or no distinction. All this is Brahman. Knowledge and eternal devotion are the paths for liberation or Vaikuntha.

Chaitanya (1485-1527) preached the love of god Krishna and the way of Bhakti to Hindus and Muhammadans of all castes. He sang his emotional songs and spread his Vaisnava Sampradaya in Bengal and Orissa. He made a missionary tour throughout India. He is said to have converted a group of Pathan horsemen who became Pathan Vaisnavas, and Sultan Hussain Shah (1493-1518), a Sultan of Bengal, who consequently renounced the world. He showed his devotion to Visnu as well as to Siva, and his pure faith embodied a great ethical ideal, where emphasis was laid upon compassion, truth, charity, humility and other gentle virtues. "Krishna's name alone washes away all sin." "Teach the lesson of faith in Krishna to all men down to the Chandalas, freely preach the lesson of devotion and love" were his principal utterances. The lesson of Bhagavat Purana attracted him greatly. The order he founded needed no priest. Men and women of every rank and caste, of every race and creed joined him.

Mirabai (15th century) and Sur Das (16th century) were also amongst the great devotional saints of Northern India. Mirabai and Sur Das whose songs in devotion to Krishna are very popular.

Narsing Mehta of Gujerat (15th century) was a devotional poet-saint who composed Radha-Krishna lyrics which were sweet and popular. Narsing Mehta.

Tulsidas who lived from 1532 to 1623 A.D. represents the same Bhakti school of Northern India. He sang his devotion to Rama in his Rama-Charita Manas in Hindi. It is read throughout Northern India and moulds the life of a large number of people. He preached that by abandoning oneself to utter loving faith in Rama's power to save, a man can escape from the weary round of perpetual transmigration.

"O merciful lord God, this is the boon we ask, that in thought, word and deed, without any variableness we may maintain devotion to thy feet."

He emphasises God's mercy and compassion to be real. He gathered no disciples, he created no sect, but his poem attracts thousands and lacs of persons who read it everyday religiously whilst a large number listen to its emotional recitation.

In the South in Maharastra the Bhakti movement is much older. It started with the worship of Vithoba or Krishna Maharastra Saints at Pandharpur. Its great early pioneers are Dayandeva and his brothers

and sister, and Namadeva who belong to the 13th century. There is a long succession of saints from this period to the 18th century in Maharashtra. Ekanath and Narasinha Sarasvati flourished in the 16th century. Tukarama and Ramdas are the most famous in the 17th century at the time of Sivaji. They came from all castes including untouchables and Muhammadans. The songs of Namadeva have found place in the Adigranth of the Sikhs. The Abhangas of Dayandeva, Namadeva, Eknath, Ramdas, Tukarama are very popular, extremely devotional in their tone and moral and purifying in their fervour. They mould the life of the people and keep them in a high state of religious and moral life.

These great saints lived a life of devotion to God, service to man, helpless and down-trodden, and of control.

Their life and morality and purity in their ideals. personal behaviour. Many

of them are credited with miracles. They healed the sick, fed the hungry, lifted up the distressed. They moved throughout India as it was the practice of saints to do, and gave their simple message of faith and devotion. Namadeva says "In every heart and in all things uninterruptedly there is only one God."

Tukarama says "God is in him who calls the distressed and downtrodden his own."

In other parts of India, namely, in Bengal, in Gujarat, in Sindh, in the Punjab, we find similar Bhakti movements going on. Instead

of noting them all we may study one called Sikhism as it formed a sect and became famous by its new social and military organisation in the history of India.

10. SIKHISM.

Sikhism would mean the 'religion of disciples' of the one True God. Guru Nanak

Guru Nanak its (1469-1538) was its celebrated founder. His parents were common villagers. He

preferred a life of meditation and religious devotion. Thus from an economic point of view he was of no use to his family. Though married and had children he felt the need of retiring and passing his time under trees in religious contemplation. He kept company of holy men. At about 36 he received a Divine call. He was commissioned to preach. "Practise the repetition of my name. My name is God, the primal Brahman and thou art the Divine Guru."

Religiously, politically, and socially the state of the country was bad as if Kaliage had fully come. There was no justice, truth and toleration.

Nanak became an ascetic and preached "There is no Hindu and no Mussalman." He

began his missionary journeys with Mardana, a Muhammadan, as his companion to spread the gospel of discipleship of the one True God of all people. He visited many sacred places, Hardwar, Benares, Puri and others and after 12 years

returned home. Then he also visited the South. It is stated that he went to Mecca and other Muslim countries where he preached the Universality of God.

He converted both Hindus and Muslims to his teachings. He repeatedly affirmed his faith in the one true omnipotent God. After his death both Hindus and Mussalmans wanted either to burn or to bury him. They found only flowers at his sides and his body to have disappeared. He pleaded for mercy and pardon for all faults. The true, the inapprehensible, the infinite Himself does all. "I am a sinner; Thou art the Pardoner."

He is said to have revivified a dead elephant, and cured and converted a leper.

He is revered as a Divine Guru. Babar, the founder of Moghul dynasty, is said to have told him to ask from him some favour. Boldly answered the Guru, "Hear Babur Meer: foolish is the fakir who begs of kings, for God is the only giver."

His teachings.

One of his hymns is a good summary of his teachings.

"Leave the saints of every faith.

Put away thy pride.

Remember the essence of religion.

In meekness and sympathy,

Not fine clothes,

Not the Yogi's garb and ashes,

Not the blowing of the horn,

Not the shaven head,

Not long prayers,

Not recitations and torturings,

Not the ascetic way,

But a life of goodness and purity."

His repeated prayer was " May I unto the Eternal verity be a sacrifice."

" We claim Brotherhood with all " said the Guru. " Again not caste nor birth is asked at the Holy House of God."

" Be not proud of caste, the whole creation germinated out of one Brahman."

The sacred scriptures of the Sikhs are the Adigranth containing 29480 verses. It was put together in 1604 by the fifth Guru, Arjun. There are contained in it the composition of a number of saints from various parts of India. It is taken as the absolute authority by the Sikhs.

His conception of God is " There is but one God whose name is True Creator, devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful. The True One was in the beginning, the True One is, was and also shall be."

" The Lord is one. There is none other, my brethren. He is king, king of all kings."

" Many names may be used for Him on account of His manifold expectations.

The chief designation for Deity is Satnama. " The name is the god of all gods."

The world is considered to be transitory. Salvation consists in knowing God. " By God's

grace, man obtaineth knowledge." There must be absolute submission. Meditation of God is to

be done in the form of a repetition of Satnama. There are no sacrifices nor idols. But there is the need of Guru; "without the true Guru, shall not find the way."

The new order of the Sikhs was known as Khalsa Sangata (pure congregation). This organisation grew at the hands of successive Gurus and was greatly strengthened as a new religious order by the tenth Guru.

There were ten Gurus, namely, Nanak, Angad, Amardas, Ramdas, Arjun, Har Govinda, Har Rai, Har Kisan, Teg Bahadur and Govind Singh. Each of them maintained its tenets and strengthened its organisation in one way or the other. They suffered extremely at the hands of Moghul emperors, especially Arjun, and later on Gurus had to fight for the very existence of their Panth. The Sikhs acquired hence a military character and organisation. By their martyrdom and bravery they spread the cause of their religion. They became under Guru Govind Singh "Sings or Lions."

There are two sects—Nanak Panthis, who adhere to Nanak's quietistic teachings, and Khalsa Panthis Sikhs, who adhere to those of the tenth Guru. The Sikhs believe in Karma and Punarjanma but reject caste, idolatry, ritualism, polytheism and asceticism.

It is an important sect in India. Its followers number about 32 lacs living mostly in the Punjab. Its central shrine is the Golden Temple at Amritsar. Sikhism, as we have seen,

became political or military under Guru Govind Sing (1678-1708) in order to meet the persecution of Aurangzeb. It then adopted five 'Ka's, or Kes (hair uncut), Kachha (short drawers), Kar (iron bangles), Khasda or Kirpan (steel knife) and Kangha (comb).

11. LINGAYATAS.

Lingayatas call themselves Virasaivas. This sect was made more popular and strong by one Guru Basava in the Lingayatas. Karnataka. He was the prime minister of the king Bijjal of Kalacuri dynasty. He flourished in the 12th century A.D. This sect is supposed to be coming down from ancient times. Basava is considered only to be its reformer. They wear and worship the linga of Siva. They do not recognise the supremacy of the Brahmanas. Siva is regarded as the highest god. Their priests are called Jangamas.

12. RADHA SWAMIS.

Kabir's teachings seem to have inspired them. The sect was founded by Shiv Dayal Sing, a Khattri of Agra (1818-78). It recognises the separate existence of God, soul and matter. There are no temples, no priests. The spiritual head of the sect is greatly revered.

13. SATNAMIS.

It was founded by Jagjivandas, an Oudh Rajput, about 1750 A.D. Its members have always been outcastes. One Chamar Ghasidas spread it among his caste between (1820-30).

Its principles are :—

- (1) Avoidance of spirituous liquors and certain vegetables.
- (2) Abolition of idol worship.
- (3) Cows not to be used for ploughing.
- (4) Oxen are not to work after midday.

It is a simple, pure and elevated religion and could not easily prevail amongst the Gonds of Chhatisgarh.

There are three ways in which men have looked at religions. One is that all are true.

The second is that every three ways of religion is partially true and looking at religions. emphasises a particular aspect. The third is that only his own religion is true. We are not required to pass a judgment on these three propositions. Our view is that at their best all religions approach one another, that every religion is largely born of the environment, that it is mostly a reform of the old abuses and vices in social, moral and ceremonial forms, and that those religions which recognise toleration have a great place in the progress of the world. The conflict of religions and sects has in modern world to be transcended and more emphasis is to be laid upon good moral life and real spiritual life. A system of good education in science, history, ethics and philosophy alone will help this movement forward, and will bring real benefit to humanity.

14. MODERN RELIGIOUS MOVEMENTS.

BRAHMO-SAMAJA OR UNITARIANISM.

After a contact with the West and especially with Christianity, Western science and philosophy, the religious mind of India again began to study synthetically all the main religions of the world. The great pioneer of this movement

was Raja Rama Mohan Roy

Raja Rama Mohan Roy. a Bengal Brahmana (1774-1832). He studied Arabic,

Persian, Sanskrit and English. He tried to understand Buddhism, Judaism, Christianity, Islam and also his own religion, Hinduism. He published Upanisads and Vedanta Sutras in Bengali, Hindi and English. It was his great aim to bring back people to the purity of ancient Hinduism. One of the way of doing this was the spread of education. He was

against orthodoxy. He founded a Hindu college in 1819. He also took keen interest in social reform and participated in the agitation against Sati practice. In 1828 Brahmo Sabha was formed and in 1830 their first temple was opened where all were admitted. His idea of God was "The Eternal, Unsearchable and Immutable Being who is the author and preserver of the Universe." It was essentially an Upanisadic idea. Image worship and sacrifice were condemned. Other religions were not to be reviled. Education was intended to promote virtue and union between all creeds. Priesthood

was not accepted but only direct communication with God. He died at Bristol in 1832.

Devendranath Tagore joined it in 1842. He inspired its work and continued to work on the lines of pure Hinduism.

Maharsi Devendranath. Keshava Chandra Sen joined it in 1857. He was a very eloquent preacher. His teachings led to a break in 1865 because he

Keshava Chandra Sen. was influenced greatly by Christianity. In 1866 he

founded a new Samaj. The old Samaj was called Adi Brahmo Samaj and was guided by Maharsi Devendranath. It is more akin to Hinduism especially that of the Upanisads. Keshava Chandra Sen visited Bombay and Madras in 1864. As a result the Prarthana Samaj was founded in 1867 in Bombay by Dr. Atmaram Pandurang, M. G. Ranade, K. T. Telang and others. It has remained small and is now very little attended. In Madras Veda Samaj was founded in 1864. In 1881 another split took place and Keshava Chandra Sen's Navavidhana or New Dispensation church was founded. It is more eclectic, and also based on other holy books of Christianity, Buddhism and Islam. He had however come under the influence of Swami Ramakrishna Paramahansa in about 1875, and had come to realise the truth that "All religions are true."

Sadharana Brahmo Samaj is the third section. It is the most advanced and rejects castes and advocates intermarriages. This

movement led to education and social reform. On the religious side the Brahmos protested against idolatry, polytheism, Sati, polygamy, strictness of caste and widowhood.

The Brahmos number about 6,000.

ARYA SAMAJ.

Swami Dayananda Saraswati (1824-1883) was the founder of the Arya Samaj. He was a native of Kathiawar. At the age of 14 on a Sivaratri fast a doubt as to image worship rose in him. In 1845 he left home when he was pressed by his parents to marry. He took Sanyasa in 1848. He continued his studies of the Vedas, wandered in India and held religious discussions with the Pandits. In 1873 Arya Samaj was founded in Bombay and in 1877 in Lahore. In 1883 he passed away. His teachings are to be found in Satyarth Prakasa. It is stated that his Guru, Swami Virajanand Saraswati of Mathura, blessed him and missioned him "My son, go and put thyself at the service of the world; Vedic learning is fast disappearing, go and renovate it." Dayanand carried out the mission faithfully and fully. He recognised the Vedas as the only scripture and opened the study of the Vedas to all. He nationalised the Vedas, and asked the whole nation and also foreigners to take to the Vedas which is a source of true and eternal knowledge. It is a pure monotheism and rejects idol worship.

Lahore became a great centre of his followers and admirers. Here he formulated his ten principles which were:—

(1) God is the primary cause of all true knowledge and of everything known by its means.

(2) God is All-Truth, All-Knowledge, All-beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, without a beginning, Incomparable, the Support and the Lord of all, All-pervading, Omniscient, Imperishable, Immortal, exempt from fear, Eternal, Holy and the cause of the Universe. To him alone worship is due.

(3) The Vedas are the books of true knowledge and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.

(4) An Arya should always be ready to accept truth and renounce untruth when discovered.

(5) All actions ought to be done conformably to virtue, i.e., after a thorough consideration of right and wrong.

(6) The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social condition of mankind.

(7) All ought to be treated with love, justice and due regard to their merits.

(8) Ignorance ought to be dispelled and knowledge diffused.

(9) No one ought to be contented with his own good alone, but every one ought to regard his prosperity as included in that of others.

(10) In matters which relate to general well-being of the society he ought to disband all differences and not to allow his individuality to interfere, but in strictly personal matters every one may act with freedom.

In 1892 a split took place in the Samaj. One section advocated that only the ten principles are to be followed; the other section insisted on Dayananda's opinions to be binding on society and on the use of vegetarian food.

Arya Samaj has made great progress in the north. It is a proselytising form of religion,

Its good influence and wants to bring all on the Hindu within its fold. It has Society. largely liberalised the Hindus who joined it. It carries on a vigorous educational, social and religious propaganda. It has established a large number of schools and colleges, where boys and girls, touchables and untouchables are all given education. It has no faith in a system of hereditary castes but in a system of classes or Varna according to quality and action. A number of social reforms are due to it, e.g., monogamy, the raising up of the age of marriage, widow remarriage and others. It stands for Hindi civilisation and culture, and India for Indians, and fosters pride in the mother-country. It is a

great nationbuilding force, and is against Muslim and Christian conversions and has tried to take off the evils and lethargy of ages. A great impetus has been given by it to Hindu consolidation and conversion of others, and a great revivalism in Hinduism, which was supposed to be on its last legs, is due to it. It has thus generated a strong force of resistance to foreign religious propaganda amongst the Hindus and discomfited many a rival in dispute. Thus a check has been put to further conversions and losses from Hinduism.

Arya Samajists counted 468 thousand in 1921.

RAMAKRISNA MISSION.

Swami Ramakrisna Paramahansa of Bengal (1833-1886) was religiously precocious.

His mind was not of this world but desired to have a vision of God. Though married his inclinations took him away to spiritual paths, and he was early initiated into Sanyasa. His great search was to realise the unity of all religions and he tried to live according to different religions. He did not grudge to perform the lowest offices in life. For example, he cleansed the house of a Pariah. Ultimately he saw the vision of God and realised the inner truth. Swami Vivekananda says "to proclaim and make clear the fundamental unity underlying all religions was the mission of my

master." He left every religion undisturbed because he had realised they are all part and parcel of the one Eternal Religion."

Swami Vivekananda (1862-1902) and a number of others accepted his teachings. Keshava Chandra Sen had come to see him. He died in 1886. His disciples spread his teachings beyond the ocean to the new world.

Swami Vivekananda and his associates organised the mission of spreading the message

of Ramakrisna according to
Swami Viveka- his teachings and rendering
nanda. service to suffering humanity

by way of medical relief, care and protection. Vivekananda represented India and lectured in America on Hinduism in the parliament of religions, and founded Vedanta societies. His preachings attracted one very noble soul, Miss Margarate Noble, who styled herself as sister Nivedita and worked in India till her death in 1911.

Vivekananda's teachings strengthened the spirit of nationality and Hindu civilisation. He died in 1902. His life was a great example of knowledge and service. He nursed the sick, cared for the suffering, and uplifted the miserable.

THEOSOPHICAL MOVEMENT.

Theosophical society is not a sectarian movement but one for international brother-

hood. It was founded by Blavatsky and H. Madame Blavatsky and S. Olcott. Colonel H. S. Olcott in New York in 1875. Its main object is to show that

the development of humanity and the world is based on a Divine Plan of Evolution and all religions are manifestations of that plan, and that there can be no antagonism between them.

Emphasis was also laid upon this truth that "Redemption of any nation should come through its own self-evolved leaders, not from without."

Their teachings led to the rise of respect and reverence for the indigenous religions and to a keen desire for a study of religions sympathetically. The result was a revival of religious outlook and a national sentiment amongst its followers.

The society tried to show in its publication and lectures that religion and science were not antagonistic. This satisfied the doubts of inquiring minds. Men from all religions and castes joined it. They had not to loose their religions but on the contrary came to appreciate the best side of their own and others' religions. The hatred of one religion for another gradually diminished.

The society kept its headquarters at Madras (Adyar) in 1882, founded many schools and colleges in Ceylon, at Madras, in Benares and elsewhere. They have done a lot of educational work since then. One great revolution they effected was the introduction of the study of religion in their educational institutions where persons of great purity and selfless lives worked.

Since Dr. Annie Besant's leadership its work has progressed rapidly. She has devoted her time largely to the study of Hinduism and its defence. The Society has taken part in the religious, political, social, and educational movements of the country and has been one of the factors in its progress or organisation. It is a brotherhood without the distinction of race, creed, caste, colour, or sex.

In spite of all these stages in the growth of Hinduism and all the sects it has given birth to, it is not divided into watertight compartments. There is sympathy, toleration and communion amongst all because there is the spirit of eclecticism in it. There is no orthodoxy in the worship of a particular god. All gods are generally worshipped. At a place of pilgrimage a Hindu will worship the local gods and attend all popular celebrations.

In India there still remains a large class of tribal religions or creeds which are non-Tribal religions. Aryan and profess very primitive beliefs. Ghosts and spirits residing in objects or presiding over cholera, smallpox or cattle-diseases are believed to be required to be propitiated. Rude stones, bottoms of trees, serpents are representatives of these ideas.

Santals, Gonds and Bhils are a few of those who follow such beliefs. A caste punchayat enforces their moral code.

The differences of Hindu sects are not so deep as to divide them into opposing camps.

No fundamental opposition between sects. They have a common history and civilisation and are a distinct cultural unit in the

world. Every religious tradition or experience wants to elevate a man's soul to God and is based upon a deep insight into the nature of reality. Every religious book is supposed to be the work of those who are possessed of knowledge born of intuition of three Kalas, the past, the present, and the future as well as three lokas or worlds. They are sthitaprajnas or perfected souls. Their intuitions may be variously expressed but are not conflicting. They all recognise one supreme universal spirit. Mahimnastotra (9) says :—

“ Though the ways differ which are spoken of in the threefold Vedas, Sankhya, Yogasastra, the doctrine of Pasupati, and Vaisnavasastra, though some take this and others that to be better.

And followers of various paths, both direct and indirect, dispute,

Yet thou alone art the goal of all as is the ocean of every river.”

Each way of approach or worship has some truth in it. God manifests himself in various

Truth has many ways and truth or reality sides. Therefore has many sides. Recognition of this fact has resulted in toleration. There is toleration. Each group or

sect develops in its own way and reaches the truth by a course of its own disciplines of mind and morals. Thus it is enabled to mould its life and traditions in its own way. Each sect however recognises that there is one highest reality to which every way is to lead. One need not quarrel about the way if it is leading to it. They do not believe in the monopoly of truth. Knowledge and realisation of the self (Adhyatmavidya) are the chief aims of all Hindu religious thoughts. An individual reached this perfection by his own personal struggles and discipline. God is considered to be within as well as everywhere. There cannot be one method of realising one's true self or God. Each type of individual must follow his own way under the guidance of a teacher who has reached the goal.

13. ZOROASTRIANISM

This religion was founded by Zarathushtra who flourished according to Professor Jakson between 660-583 B. C. Some

Zarathushtra its founder. assign earlier periods even

1000 B. C. He was born of

a virgin mother. In his early life he showed wisdom in conversation, and was very kind and helpful to the poor, and also to the animals. At 15 he wore the sacred girdle as a symbol of his devotion to a life of religion. At 20 he left his home without the consent of his parents and

Left home for the call of religion. wandered forth for the sake of religion. When

he was 30, he felt a call of Ahura Mazda to be purified and appointed to

the work of a prophet. He began to think of preaching a Universal Religion and converting all living men even the wicked. He gave himself completely to God his life, thought, action and speech. His religion was that of an all-seeing God. But he had little success or no success during the first years of his preaching. Only one convert was made. But his faith in the righteous God did not falter. He uttered "I have faith that thou wilt thyself fulfil this

Conversation of the King of Persia. for me." When he was forty-two he converted the king of Persia, Vistaspa, his brother, son, a counsellor, the grand vizir and others, in all eighty-nine.

The king made the faith current in his kingdom. A vigorous propaganda was carried

His death.

on. He died at the age of 77.

His followers later venerated him as morally the greatest, supernaturally originated, and deserving of worship along with Ahura Mazda. He turned men's thoughts towards a good and benevolent god. He is said to be the best and the wisest of all beings in the perfection of his holiness and the only one who can daunt evil.

The sacred Book of this religion is Avesta
Its Book. or knowledge. A part of it
Zoroaster. called the Gathas belongs

This religion was driven from its home of Persia in 637 A. D. by Arab Muhammedans.

They converted the whole of Persia. A few of the Zoroastrians came and sought shelter in India in 717 A. D. at Sanjan on the western coast of India. They are known as Parsis, and number about one lakh (1921).

Ahura Mazda is the supreme Deity which is the power of light, life, Its teachings. truth and goodness.

“Ahura Mazda, the creator, radiant, glorious, greatest, and best, most beautiful, most firm, wisest, most perfect, the most bounteous spirit.” (S.B.E., 31, 195-196).

He is all-seeing, all-knowing, friendly, the father of good mind, justice or right, beneficent, bountiful, according to Gathas.

Zoroaster condemned the evil and impurity in the world. Angra Mainyu or Ahriman is the

Conflict between the good and the evil spirits. are two antagonistic spirits in the world—a good spirit and a wicked spirit fighting against one another. Their fight is continual. There are a number of smaller spirits working with the good spirit, and another set working with the evil spirit.

The sun, moon, stars, fire, wind, waters, and mountains are also worshipped. The sun or

Fire as a symbol of Deity. fire is however regarded merely as a symbol of the great Deity.

They have a code of ceremonial purity which looks after the health of the people.

Their worship consists of prayers daily and seasonal.

Ahuna-vairo, the will of the Lord, is the law of righteousness.

‘Ashem-vohu’, Holiness, is the best of all good.

“I confess myself a worshipper of Mazda, a follower of Zoroaster, one who hates the Daevas (evil spirits), and who obeys the law of Ahura” (S.B.E., 31.)

The ideal Zoroastrian is “A faithful man well-knowing and bountiful, like thee, O Mazda.”

Alms-giving is a great virtue.

“He who relieves the poor makes Ahura king.” (S.B.E., 4, 210.)

Good behaviour towards the good and bad
Fight with the evil. towards the wicked are
emphasised.

“Whether one is lord of little or of much,
he is to show love to the righteous, but be ill
unto the liar.” “With enemies fight with
equity, with a friend proceed with the approval
of friends.”

No asceticism.

There is no place for asceticism in it.

“He who sows most corn, grass and fruit,
sows righteousness. He makes the religion of
Mazda walk. No one who does not eat has
strength to do the heavy work of holiness.”
(S.B.E., 4., 29., 31.)

Purity is very greatly prized and emphasised.

"Make thy ownself pure, O ! righteous man. Any one in the world here below can win purity over his self, namely, when he cleanses his own self with good thoughts, words and deeds, which are Hu-mata, Hu-katha, Hu-varshata. Heaven is the reward for good thoughts, the glorious heritage of good thoughts. Hell is the punishment for the wicked. Thus there is an ultimate triumph of moral goodness assured.

There seems to be a resurrection of the dead, and the final judgment. Resurrection and final judgment.

It does not show or advocate conversion at present. It is now a caste where birth alone entitles one to its ministrations. Parsis have lived most peacefully with their neighbours in India and are a very industriously advanced and philanthropic community. They are 1,00,000 in all and are a self-contained community. Originally they formed a branch of the Aryans called Iranians whose gods, worship and some practices resembled largely those of Indo-Aryans. Persians ruled a part of India in the sixth century B.C. and third century A. D. Some exchange of thought and art has taken place between India and Persia. Zoroastrians had come and stayed in India in early periods of Indian history.

14. CHRISTIANITY

Christianity originated in Asia but its later development took place largely in Europe and through European Jesus Christ its efforts. Its founder was founder.

Jesus Christ. He is said to have lived from 4 B.C.-29 A.D. There is very little authentic information about his life. He was said to have been born of a virgin mother, Mary, through some supernatural intervention. He was however considered to be the son of Joseph and Mary. His birthplace was at Bethlehem in Judea and at Nazareth in Galilee where his early childhood was led. His family was an humble one.

At the age of thirty he joined the reform movement of his cousin, John the Baptist,

Joins the reform as regard morals and religion. At the time of his movement. baptism he felt the call of

God. He retired and meditated and was convinced of his God-appointed mission. He felt his sonship to God the father. He became a leader when John was thrown into a prison. The common people heard his message but the Jewish leaders regarded him a revolutionary and his teachings dangerous to the old Jewish order and law. They wanted to put him down.

Jesus gathered twelve disciples whom he taught his mission which they were to spread. His message, however, was very slowly accepted.

The priestly authorities could not tolerate his activities. He was arrested and sentenced

to death by crucifixion by the supreme Jewish court. He was accused of calling himself the Son of God or the Christ. The Roman governor, Pilate, who considered his case, did not find fault with him morally but allowed his crucifixion legally. His teachings are highly moral.

The Sermon on the Mount

His teachings. beautifully summarises them.

He taught, it is said, by parables, that is, short stories from life or illustrations from nature. He believed in a spiritual kingdom brought about through righteousness.

He is said to have healed many sick people and exorcised men possessed or tormented by evil spirits.

He preached the religion of love and service of God and men, and he has become one of the greatest personalities of the religious world and his followers consider him the most worthy representative of God and man. He is considered the Son of God and the Divine Person sent by God to save mankind. After his crucifixion and death he is said to have risen again. It is called his Resurrection. He cared for and served the poor and the sinful. His ten commandments followed the old Jewish tradition. They were given by God to Moses on mount Sinai.

(1) Thou shalt have no other gods before me.

Old Ten command- (2) Thou shalt not make unto-
ments. thee any graven image.

- (3) Thou shalt not bow down thyself to them, nor serve them.
- (4) Thou shalt not take the name of the Lord thy God in vain.
- (5) Honour thy father and thy mother.
- (6) Thou shalt not kill.
- (7) Thou shalt not commit adultery.
- (8) Thou shalt not steal.
- (9) Thou shalt not bear false witness against thy neighbour.
- (10) Thou shalt not covet thy neighbour's house—Exodus (XX).

Jesus' followers gradually increased though they were persecuted. It was Paul of Tarsus

Paul and conversion of Europe. (50-65 A.D.) who organised, strengthened and spread the Gospels and teachings of

Jesus Christ. The book of Christianity is the New Testament which contains the life of Christ and his utterances and teachings. Europe was gradually converted to Christianity and became its greatest stronghold. The missionary zeal of the converts carried it far and wide and it is one of the leading religions of the world in number and importance and influence.

It is split into a large number of sects differing in ideas of ecclesiastical authority and

Sects and persecution. liberty of individual conscience and interpretation. Roman Catholics and Protestants are its chief sects in the West. There

is also Greek Christianity and a number of other forms based on the interpretations of reformers and missionaries. These sects fiercely persecuted one another believing their own forms or interpretations as true. Great wars were fought amongst their followers. A number of inhuman massacres of opponents also took place in the past. But to-day the principle of religious toleration has been accepted out of political necessity.

Christianity conceives God as one. One should love him with all one's heart and soul.

The conception of God. He is considered to be all-seeing and all-knowing and is righteous, holy, merciful and just, and loving. There is a belief that kingdom of God will be completely established on the earth at some future time. God is also conceived to be a forgiver of men's sins or wicked acts. Man is also asked to be forgiving and not to return evil for evil but good for evil. Jesus' famous utterance when he was crucified was "Father, forgive them; for they know not what they do." God is the father of mankind. He is loving and forgiving to the repentant and saves them.

Jesus Christ and Christians accepted a number of conceptions and beliefs from Judaism, such as Last Judgment Day, Paradise and Hell. Christians number to-day about 55 millions of

people who are spread all over the world. It is a great proselytising religion. The activities of its missionary societies have

brought new ideas, education and outlook to a number of peoples. It has often allied itself with political power and helped the imperial ambitions of Europeans in various parts of the world. In India it numbers about one crore of people. It has largely progressed under the British rule. Its importance has been to cause a change in the attitude of the Hindus towards the lower and depressed classes. Its missionary example has inspired Hindu reformers to go to the lowest of the low and to give them happiness and higher status in society by educating them and showing them higher ideals of life and society. It has strengthened the feeling of equality and brotherhood amongst the people.

Christians in India numbered about 50 lakhs in 1921. There have been Nestorian Christians in India from early times. But their number began to increase from the time of the Portuguese who often used compulsion in conversion. Now there are a large number of foreign missions doing the work of conversion, education, medical and social welfare in India. The converts are increasing amongst lower and aboriginal castes and tribes where the missions have concentrated their influence and propaganda. They have a number of institutions spread throughout India financed by European countries.

Christ's Sermon on the mount contains his new teachings. Important ones are given below :—

1. Blessed are the poor in spirit : for theirs is the kingdom of heaven. (3)

2. Blessed are they that mourn: for they shall be comforted. (4)

3. Blessed are the meek: for they shall inherit the earth. (5)

4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (6)

5. Blessed are the merciful: for they shall obtain mercy. (7)

6. Blessed are the pure in heart: for they shall see God. (8)

7. Blessed are the peace-makers: for they shall be called the children of God. (9)

8. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. (10)

9. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. (11)

10. But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. (39)

11. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (44)

17. ISLAM OR MUHAMMADANISM.

The word "Islam" signifies "submission" to God, and Muslims are "those who submit."

Muhammad its founder. This religion was founded by Muhammad who lived in Arabia from 570 to 632 A. D.

He is called the prophet of Islam. He revealed

the teachings of this religion in the sacred book called 'Al-Koran.' He was born in Mecca where the old form of religion was animistic and idolatrous. He belonged to the family of Kureish which was the hereditary custodian of the Holy Kaaba—a temple containing 360 idols. He in his early life followed the profession of shepherding and trading, and used to go to Syria and Palestine for trade. He was well-behaved in his early life, modest and pure in manners. At the age of 25 he married an elderly woman, Khadija, who was 40 years of age, yet the marriage turned out to be very happy. He was however dissatisfied with the existing moral and social life of his people. Arabia was a country of warring tribes. They stopped fighting only for a period of a month or two every year to enable the pilgrimage to Mecca. At this period idolatry and very crude or savage social customs prevailed in Arabia, such as female infanticide or burying alive of young girls.

Muhammad's early life till 40 seems to be uneventful. But the quarrels and feuds of his

His religious tendencies people impressed him greatly. In his early travels he seems to have come in contact with

the Jews, Christians and Persians, and to have learnt some new ideas of God and society from them. For years after his marriage he used to retire to a cave on the Mount Hira for prayer and trying to peer into the mysteries of creation.

of life and death, of good and evil, to find order out of chaos.

He began to deliver his message when he was forty. He denounced idolatry and infanticide, and preached the Unity of God by declaring "The only proper basis for life for any man lies in his recognition of the Divine will at work in all men's affairs."

Islam is the name of the faith he preached. The Koran contains his teachings and tenets. At first the people did not take He preaches Islam. him seriously but denounced him as a mad man. He was very harshly treated and he had to run away for his life

from Mecca to Medina, called Hijrat or the flight,

when he was 52 years of age in 622 A. D. His only companion was Abu Bakr. He was hotly pursued by the Meccan people and narrowly escaped. But his faith in Divine help was great "Be not distressed, God is with us."

He had often to fight the Meccans but he came out victorious. In this city of Medina

he preached his new religion and gradually secured an

increasing number of followers. They were asked to take a sixfold

His pledge. pledge "We will not worship any but the One God. We will not steal, neither will we commit adultery, nor kill our children. We will not slander in anywise, nor will we disobey the Prophet in anything that is right." He built mosques for prayers

which were to be done daily and on every Friday in congregation.

His success against his former foes and others increased, and Mecca ultimately capitulated. His faith and political power spread rapidly

over all Arabia. He abolished idolatry and sent his message to Greek, Persian, Egyptian, and Abyssinian kings and wanted them to accept it. He died in 632 A. D. at

His death. the age of 62. His last prayer was "Lord, grant me pardon. Join me to the companionship on high! Eternity in Paradise! Pardon! the blessed companionship on high!" One great trait which distinguishes him from other great prophets or saints is that he fought for his religion and established a political power which strengthened and helped the spread of his religion. His life was worldly and in no way ascetic. But he was a great devotee of God and was always ready to suffer for the cause of truth as he understood it. But he was also a commander, an administrator and a law-giver. His great position

His work. made his word law. His followers obeyed him completely and died for him. His life in general was simple, and he did everything for himself, aided his wives in household duties and mended his clothes. He was easy of access to all.

"My sole help is in God. In Him do I trust, and to Him do I turn me." "Trust in Allah. And Allah is sufficient as protector."

Muhammad taught :—

His message and teachings. (1) Belief in the One God, Allah.
 (2) Belief in the Koran.
 (3) Belief in Judgment, Paradise and Hell.

On the resurrection day, “The trumpet shall be blown ; and behold, from their graves unto their Lord shall they slip out,” when rewards and punishments will be awarded. “Verily the pious shall be in gardens and pleasure, enjoying what their Lord has given them ; for their Lord will save them from the torment of hell.” “Eat and drink with good digestion, for that which you have done, reclining on couches in rows. And we will wed them to larger-eyed maids. And we will extend to them fruit and flesh such as they like” (S.B.E., 9 ; 249-263). Hell for the wicked unbelievers is described as “In hell shall they broil, and an ill resting place shall it be.”

(4) Everything is predestined by God.

“Naught shall befall us save what God has written for us.” (S.B.E., 180).

“Ye did not slay them but it was God who slew them. Nor didst thou shoot, when thou didst shoot, but God did shoot.” (S.B.E., 9, 165).

(5) Belief in His Prophets and Angels :—

Muhammad is the last and greatest prophet.

Angels intercede with God for the forgiveness of men, and surround the throne of God.

The persons whom God loves are:—

Those who do good.

Those who follow Muhammad, not the proud or boastful.

Those who believe and act aright.

Those who fight for His cause, etc.

His ways are stated to be inscrutable. He forgives or punishes whomsoever he pleases. There must be total submission to Him. He is described as all-knowing, all-powerful, the merciful and so forth.

Every Muslim is expected to perform the

Daily duties of following duties.

Muslims.

- (1) Repeat the Kalimat or confession of faith everyday "There is no God but Allah, and Mohammad is the prophet of Allah."
- (2) Prayer to be done three or five times a day by facing towards Mecca.
- (3) Almsgiving : "When ye have taken any booty, a fifth part belongeth to Allah, and to the Apostle, and to the near of kin and to orphans and to the poor and to the wayfarer."
- (4) Fasting during the days of Ramzan.
- (5) The Haj or pilgrimage to Mecca : Where he is to circumambulate the sacred Mosque and to kiss the Kaaba or Black Stone seven times.

Muslims are divided permanently into two sects, Sunnis and Shias, after the murder of Ali, Two sects, Sunnis and his son, Hussein, and Shias. at the battle Kerbela, 680 A. D. Shia stronghold is Persia. They are more liberal and tend towards mysticism and Sufism. They are also found in India.

There are a number of other sects, such as, Ahmadiyas, Wahabis (which is a puritanic sect), Sufis (which is a pietistic sect). Throughout history this religion has shown a militant proselytisation. It has been forcible also, receiving sanction and support from the Koran.

“Fight strenuously against the unbelievers and hypocrites and be stern towards them.” (S.B.E., 9, 292).

“Fight those who believe not in God until they pay the tribute by their hands and be as little ones.” (S.B.E., 6, 176-177).

Muhammad emphasised the worship or approach to God directly and not through priests or images. He created an intense aversion towards idolatry. Wherever a man may be he can pray at stated times. He believed in work by every man and in facing the realities of life and not in loosing oneself in mere idleness or passive attitude towards life or in running away from the world.

Muhammad opened the portals of his faith to all, irrespective of race or colour. All were Islam open to all. equal in the eyes of God. Muslims are equal. And he gave them an equal place in social organisation. The same law was to hold for all. This gave a greater place to backward and superstitious peoples. It was easily and willingly accepted by them as it raised them socially, morally and religiously. It was a simple faith with very little superstition and appealed to the instincts of hope, and ideas of reward and punishment of these peoples.

He valued a man who worked: "Those who earn honest living are beloved of God." "God is gracious to him who earneth his living by his own labour and not by begging."

He enjoined charity thus: "Charity is a duty to every Muslim. He who hath not the means thereto, let him do a good or abstain from an evil one. That is his charity."

"Feed the hungry and visit the sick. Assist any person oppressed, whether Muslim or non-Muslim."

His idea of toleration is seen in the following:—

"A perfect Muslim is he from whose tongue and hands mankind is safe." "He is not a Muslim who committeth adultery or who stealeth, or who drinketh liquor or who embezzleth, beware, beware."

"He who believeth in one god and the life beyond, let him not injure his neighbour."

"Do you love your Creator then love your fellow-beings first."

"God is not merciful to him who is not so to mankind."

There were early trading settlements of Arabs on the west and east coasts. But regular contact began from the conquest of Sindh in 712 A.D. Islam in India. From Sultan Mahamud's invasions or raids (1000-1027 A.D.) and destructions of idols and temples, and plunder of her wealth and massacre of her innocent people, India came in real contact with Muhammadan countries, peoples, and civilisation. Muhammad Ghori's conquest (1193 A.D.) established Muhammadan rule in India permanently and made the conversion of large masses of people to Islam a great possibility. Political power supported the religious zeal for conversion.

Islam has set up a conscious antithesis in its teachings between Muslims and non-

Muslims. In spite of Koranic injunctions his followers gradually developed the theory of perpetual warfare (Darul-harb) against non-Muslims. Muslim state was supposed to be chiefly intended for this purpose. Ambitious rulers have used this theory for their personal ambitions and desire for plunder. Sultan Muhamad,

Amir Taimur, Aurangzeb and a host of others used it during their career. Consequently instead of bringing peace and good-will and toleration, Buddhism and Brahmanism suffered from their iconoclastic acts and forcible proselytism. Consequently the past history and a mental antithesis act as a great bar to the peaceful relations of the Muslims on one hand and non-Muslims on the other.

There are roughly seven crores of Muslims in India or 22 per cent. according to the census at 1921. More than one-third

Their number in India. are in Bengal. Less than one-fifth are in the Punjab.

In each of these provinces they are more than half of the population. In the North-West Frontier Province, Sind and Baluchistan they are about 80 per cent. of the population. In Cashmere they form over three-fourths of the population. In other provinces they are in small minorities. Most of them are converts from Hinduism. Establishment of Muhammadan rule and Muhammadan proprietors of the soil gave a large impetus and a backing force to conversion.

But amongst these converts a number of old practices and leaning towards ancestral traditions remain, for example, in the veneration of departed saints, the help of Hindu astrologers, and so forth.

Sunnis who are the traditionalists are more numerous. They accept sunnat or collected body of usages as possessing authority concurrent with or supplementary to the Koran. Shias reject this view.

Shias reject the first three Imams—Abu Bakr, Umar and Usman. They maintain that the spiritual and temporal power of the faithful was vested in Ali and his descendants through Hassan and Husseini. They observe the Muharram in memory of their martyrdom and conduct Tazias in procession which are representations of tombs of martyrs.

Sufis believe that human soul is an emanation from God, and that it is always seeking, and yearning to rejoin the source from which it sprang.

Absorption in the Divinity is the ultimate object to be attained.

Moplahs are 11 lakhs in Malabar. They are descendants of Arab immigrants in the 10th century.

Bohras are converts from Hinduism. They are Shias of Ismaliya sect. Khojas or Khwajas or honourable converts are also Shias of the Ismaliya sect. Their head is Agakhan of Bombay.

18. THE PLACE OF RELIGION IN NATIONAL LIFE.

Religion in its most developed aspect inculcates a certain adherence to what is admitted as the highest and most valuable perfection of human life. It does not deal with what is purely material or economic, emotional or rational. It modifies their worldly, narrow, selfish outlook and views them from higher regions of truth, idealism, humanitarianism and spirituality. Religious institutions give concrete shape to such higher outlook in the form of doctrines and ceremonies, and rules and regulations of individual and social life. They are imposed on individuals and families from without so that their course of life may easily lead them into higher realities of human existence.

Nation is a limited idea. In relation to family, caste or tribe it is a higher unit, but in relation to humanity or uni-

Nation and religion. Life we know does not end with aims and limits of a nation. It crosses its political, economic, intellectual and moral boundaries. It extends to humanity and aims at reaching universe and its reality. Therefore religion has a place in national life because life does not end with nation. Religion gives a definite theory of the Universe or a world view. There are things other than and higher than a

nation or national life. Man has various aspects and aspirations, bonds and interests which are universal and lead to ultimate realities. Therefore it is one of the needs of good or ideal life to know what is higher life or beyond life, and with its help to lead or to reform our daily lives. Religion has helped in realising the conceptions of oneness of life, of peace, toleration and service as the daily necessity of man. It has led not only to individual saintliness but also to social betterment. It has made a human being to understand his place in the universe and the value of his group or nation as an ideal or organisation. Thus religion gives a view and a vision of a perfected reality or rationality and embodies it in rules of conduct which mould and transmute our daily life. It creates and sustains faith in and moral fervour for the essential values of life, coming as they do from the depths of the soul. This spiritual outlook of religion is a necessity in our life. It helps society not only to look around and beyond its narrow interest, and makes it realise the interdependent aspect of secular and spiritual life. Differences to be seen in the world are co-ordinated into a harmonious whole under its transcendental outlook, and virtues, such as tolerance, peace, patience, serenity and self-control receive sanction and reality. Just as universe is viewed as a whole, similarly every man is valued independently and his dignity and worth recognised. Thus man is visioned as divine, and a true citizen as divine servant.

who should use and employ his powers for the harmony and development of all. The national conception of a citizen being a mere tax-payer or voter has to be given up under the influence of religion which makes him a divine agent possessing definite functions and duties towards society and humanity in ennobling their life. The work amongst the lowest of the low, in hospitals, prisons, slums, battlefields, is an inspiration to service born of religious mentality and morality. Similarly the noble tone in all work is its result. It makes for good life and full life which a true citizen must lead or try to attain.

The conception of religion is not one but many. Its tenets and practices have differed in different countries and

The principle of with different persons and religious toleration. their followers. Different religions have quarrelled with and persecuted one another thinking their own forms and expressions to be true and divinely sanctioned or inspired. This attitude instead of creating harmony and peace in the world has led to bloodshed or forcible conversions. The problem of religion being concerned with transcendental things has been stated in different ways by religious founders who were inspired to solve it. Their followers not seeking the inner spirit but seeing the outer forms indulged in intolerant attitude towards other forms. But religion, if it is essentially anything, must possess a spirit of toleration and love and service of all and cannot consist in mere

observance of forms and ceremonies. Toleration other's religious opinions is not only a neighbourly necessity or a utilitarian doctrine but a true religious attitude or principle. In India this principle of freedom or toleration of religious opinion was very early recognised. It grew with the religious life and experience of the people. The great king Asoka has expressed it in one of his great edicts. In India it became embodied as a living principle of people's life, and thus averted religious conflicts and wars, and left the people to follow one opinion or another according to their choice and conviction. Jews, Christians and Muslims did not accept this principle. As long as there was one religion in the country and there were no sects in the same religion—protestants or heretics—there was peace and toleration in the country. But a rise of new opinion in the country or a contact with different religions in a career of conquest brought conflicts, because uniformity of religion was lost.

In modern times no one country is inhabited by persons of one religion and one opinion. Modern state and therefore in order to live peacefully for their political, economic and social welfare people must accept the principle of religious toleration whatever their old notions and practices may have been. True religious spirit and necessities of national life require the acceptance of the principle of religious toleration and an adherence to it. Those citizens who are against

it are neither religious nor national nor human. India is a country full of all religions and there those who do not accept and follow this principle are the enemies of religion, morality and humanity. They retard and kill the growth and life of the people. No state can tolerate religious intolerance. Freedom of religious worship is a *sine qua non* of modern life. Medieval conceptions of intolerance must be suppressed. All higher life and thought points to it.



CHAPTER V. SOCIAL LIFE.

Social life of a people is expressed and organised in their institutions, customs and beliefs. Indian life has a variety of these. They are deep-rooted in the minds of the people. They have originated and developed in the past and they express to-day the main features of the Indian social life. Under various influences they show changes which they have undergone and may undergo. It is necessary in our study of citizenship to know a few important of these institutions, customs and beliefs.

Social life of India is largely dominated by the institutions of Varna and Jati, and the joint

Indian social institutions. family. These are very old institutions and are supposed to be based on Vedic sanctions.

1. VARNA.

Varna originally meant colour but as a social term it meant an order or class. Its origin can

Conception of be traced to the Vedas. In Varna. Purusasukta hymn (R. V., 10) a picture of creation is given in which the parts of the great God from which the Brahmana, Ksattriya, Vaisya and Sudra emanated are given. It is a highly figurative and imaginative theory of creation. In it both the

Brahmana and the fire come out from the mouth of the Purusa, the Sudra and the earth are produced from its feet, the Rajanya from its arms, the Vaishya from its thighs. This Vedic theory was taken as a sanction for the permanent classification of society on a fourfold basis by Manu, and other lawgivers and was rigidly followed by society. In the Vedas however we find the people divided into Yajanasilas and Ayajanasilas or Aryas and non-Aryas. Those who did not follow the Vedic religion were designated as Avrata, Anyavrata, Akarman, Brahmana. There were also such others who were termed Anas (noseless), Krishnatvacha (black-skinned), or Dasyu or Sudra. Amongst the Aryas the classification into Brahmanas, Ksattriyas, and Vaisyas was mentioned but was not considered rigid. The Varnas were really the classifications of worldly occupations of man which are necessary for the well-being of society. Teachers and priests were called Brahmanas; rulers and administrators, Ksattriyas; farmers, merchants and bankers, Vaisyas and artisans and labourers, Sudras. These vocations were followed by people according to their ability and status. But they according to Varna theory were not confined to any group of persons. Merit or liking alone entitled a man to follow a particular profession. Bhagavadgita emphasised this interpretation of Varna theory. To each Varna or principal occupation a number of groups of persons or Jatis came later to attach themselves, considering the following of any other occupation

as prohibited or degraded work. This led to the subsequent identification of Varna with certain Jatis and not with others, though originally it was not so. This disappearance of Varna theory based on the colour or kind of work or its merging into the Jati theory based on birth and boycott created the foundation of the new Hinduism which is rigid in its social institutions and customs.

2. JATI.

Jati means a group of persons kindred in origin and maintaining marriage and food relations. Such Jatis have been numerous in India from ancient times. Particular Jatis followed one or other of the Varna professions and would not follow any other. Sentiment and tradition were gradually created that it was either a degradation or a prohibition on the part of Sastras to follow any other profession than followed hereditarily. Thus the early freedom of choice of occupation soon disappeared under a growth of new customs or Sastraic injunctions. Thus the freedom of Varna theory was replaced by the status or bonds of Jati theory. Change of profession and status was not allowed. There was no scope for the development of man. In Vedic times the Varna was not a hereditary caste. Though differentiation of functions was recognised they were not allotted to definite Jatis or hereditary castes. Brahman did not mean a hereditary priest. Yajana (officiating at sacrifice), Adhyapana (teaching), Pratigraha

(acceptance of gifts) were practised by non-Brahmanas. Change of Varna was possible. A number of professions could be followed by the same person.

But gradually the Jati theory rose. Certain Jatis alone could follow a particular

Rise of the Jati Varna occupation, that is, theory. Varna idea could be Brahmanas, Ksattriyanas, Kshatriyas, Vaisyas or Sudras. merged in Jati.

No interchange of professions and acquisition of higher status attached to those professions were possible in this birth. Each of the Varnas or professions came to be regarded as of a higher or lower status. The Brahman profession was put the highest in importance and status, that of Ksattriya next, that of Vaisya after that, and that of Sudra last. Those who followed the first came to be regarded as the highest and similarly those who followed the others were considered next in importance according to the stated order. Thus from early times after the Vedic period we see that there were not four Jatis but a number of Jatis, each of which was attached to one of the four Varnas and when a Jati was not allowed to change its profession, the profession itself came to be considered as belonging to particular Jatis and not others, and thus Varna became identified with Jati. Brahmana, a profession, became Brahmana, a Jati or caste. This change is visible in the period that followed the Vedic period. Jati originally did not depend on any profession. It was based on kinship, real or fictitious, wherein exogamy and endogamy prevailed founded on a

system of Gotras and Pravaras which were names of first ancestors and their prominent descendants. Marriage and food relations were later regulated on their basis. Intermarriages and interdining did take place in early times between different Jatis but the restriction was that higher Jatis could take women from lower Jatis which was known as Anuloma system. Pratiloma system was not recognised as legitimate, that is, a man of the lower Jati could not marry a woman of the higher Jati. If such a union took place both the persons were punished, boycotted and degraded into new lowest Jatis which were considered largely untouchable.

The Jati idea is based on birth and must have arisen out of the notion of purity of blood and

Origin of Jati. colour and the sameness of religious and social customs

and conceptions. It cannot be considered to be a normal development of the enlarged family, because each Jati includes different but allied families; nor can it be taken to be identified with a particular economic occupation, because the members of one Jati do not and did not follow the same profession. Similar social and religious customs and conceptions united allied families into Jatis. Later on they gradually came to confine themselves to particular economic pursuits or professions according to the needs of times. And then these Jatis split into subcastes when occupations came to be graded into higher or lower, and when they led to

some change in common traditional conceptions and customs. Differentiation in customs and ceremonies has been a great factor in maintaining the aloofness or subdivision of Jatis. The other factor has been the ideas of purity of blood and colour. Thus Jati is mainly an idea of purity in food, marriage and ritual. It was a 'defensive weapon against deterioration of colour and conflict of customs or ideals of conduct. Those Jatis who followed Brahmana occupation may have led in this distinction and aloofness of Jatis and rigidity of profession. They were the guardians and teachers of Aryan culture, and others may have imitated them in this process, each Jati and profession (*vritti*) thinking itself superior to some others in some respects. It was distinctly seen that incorporation of alien races had led to deterioration in speech, customs, colour and ideals. Hence arose the apathy towards intermarriages in order to preserve the purity of the highest Aryan culture. This may be seen in the restrictions about the study of the *Vedas*.

The prohibition of interdining between castes was not prevalent in olden times. Brahmana, Ksattriya, and Vaisya could eat the food cooked by each other as seen from the *Maha-*

bharata. Manu says twice-
Interdining. born should not eat food
cooked by the Sudra (4, 223). But he allows
the food cooked by a Sudra who is attached
to oneself, or is one's barber, 'milkman,
slave, family-friend or co-sharer in the profits

of agriculture to be partaken (4, 253). Twice-born could dine with each other. Later ideas of vegetarianism and cleanliness of food strengthened and restricted interdining.

Thus we may state roughly that there was—

(1) A Varna period at the time of the
 Periods in Indian Vedas when occupations were not
 social history. determined by
 birth (upto 800 B. C.)

(2) Then a Varna and Jati period at the time of Manu when occupations were gradually falling into the hands of particular Jatis but were not monopolised but there was the segregation of the Chandalas or untouchables (800 B. C.-200 B. C.)

(3) A Jati period after Manu when a Jati meant a monopoly of a particular profession and a particular high or low status (200 B. C.-600 A. D.), and
 (4) A period of multiplication of Jatis and Upajatis (600 A. D. onwards).

There was thus no Vedic theory of four castes. There was only an ideal classification of professions into four divisions according to their importance. Even if there was a theory of four castes it was an ideal theory which has remained as yet a mere ideal and not been realised during any period of Indian history.

The functions of the four Varnas have been
 Functions of four always stated to be as follows.
 Varnas. Kautilya's Artha Sastra says:

- (1) Brahmana Varna was assigned the duties of Yajana (sacrifice), Yajana (officiating at a sacrifice), Adhyayana (studying), Adhyapana (teaching), Dana (gift) and Pratigraha (accepting a gift).
- (2) Ksattriya Varna, those of Yajana, Adhyayana, Dana, Sastrajiva (living by fighting), and Bhuta Raksana (protection of beings).
- (3) Vaisya Varna, those of Yajana, Adhyayana, Dana, Krishi (agriculture), Pasupalya (rearing of cattle), Vanijya (commerce), and Kusida (banking).
- (4) Sudra Varna, those of service of the twice-born, Vartta (labour in agriculture, etc.), and Karukusilava Karma (work as artists and bards).

These duties had to be performed efficiently for the harmonious working of the society and hence duties of the same or allied character which required particular qualifications were grouped under one head, and others under other heads. There were other degraded occupations which were followed by the Chandalas who were considered untouchables. In the beginning it seems that these professions were not restricted to any Jati but later on particular Jatis came to monopolise higher occupations and other Jatis were left to follow the lower.

The principles which differentiated castes were primarily those of kinship, endogamy or Multiplicity of Jatis, purity of blood, and similarity of customs and ceremonials. These

groups split and multiplied when people settled in new territories which were considered unholy or not fit to be inhabited by the Aryas and where their practices, customs and professions were likely to change. The old groups which had remained behind would look down upon these new groups, because of their outlandish behaviour, speech or customs and professions. There was also an addition to the number of castes when new races came and settled in the country, and though they gradually adopted local customs and professions their foreign birth was a bar to their admission into the orthodox folds of similar castes. Further, violations of customs and usages led to the social boycott or degradation of persons who consequently formed new castes. Then the formation of Srenis (guilds) or associations of merchants and artisans for economic purposes led to the identification of a Jati with a profession, and thus to the formation of a close corporation or a separate caste of those who followed a particular trade or occupation. The rise of new religious sects or schools added to the number of castes by splitting the old.

These forces have been moulding the structure of Hindu society for the last two thousand years or more. There has been no strong religious or political influence which would have unified these groups. Religious

philosophies discussed and propounded eternal problems and did not deal with worldly and social interests. Want of a strong central government, absence of ideas and systems of centralisation and unification, and the weak position of the king as the legislator or moulder of society prevented the use of political power for uniting the people into a more harmonious whole.

Reformation of Hindu social organisation was not generally the aim of Hindu religious reformers and political em-

Work of reformers perors. The early ideal of and emperors. a fourfold division of society

was not even striven for. Union of subcastes and castes was hardly accepted as a working ideal and attempted. The factors which unite men permanently in one mould were absent. Religion and religious tradition instead of uniting all groups sanctioned this system of castes. There was no national ideal, nor any national feeling was created and fostered. The large extent of the country and defective intercommunication tended to maintain the special characteristics of various races and their various customs, modes of speech and association. Before any common danger could rise which would unify the people, castes had taken a firm root and in turn prevented the rise of a common feeling. Religious reformers looked to other worldly affairs, and though they condemned the caste system religiously, they did

not work for its eradication socially. Contact with the aborigines and peoples of low blood and culture encouraged Orthodox views. pride of blood and culture. Ideas of ceremonial purity led to the employment of less civilised or defeated races in occupations of manual labour. The doctrine of Karma and Punarjanma created and strengthened the ideas of the status in society. The spirit of the whole Brahmanical system strengthened these tendencies. Intermarriage and interdining came to be considered as leading to Varna-samskara or confusion of functions or castes and consequently to hell. A religious terror was created round about them, and the Pandits and people stuck up to them. The political authority or king who could have promoted unity was enjoined upon as his chief function the maintaining of the various castes and groups in the path of their duties and the prevention of their transgression. The king's power itself was limited. He cannot be an absolute sovereign. He had no law-making power. Hence the whole social organisation was in spirit static, being considered as divinely sanctioned.

Manu says, following the Vedic theory. "For the sake of the prosperity of the world He (Brahman) caused the Brahmana, the Ksattriya, the Vaisya and the Sudra to proceed from his mouth, his arms, his thighs, and his feet and allotted to each of these his distinctive

duties." Having stated this general theory he goes on to mention mixed groups, which are the results of a series of crosses or inter-marriages between the four original groups, known as Anulomaj and Pratilomaj forms. He also notes the Vratya groups or those twice-born castes who are fallen by neglecting their sacred duties, and the Chandala or outcaste groups. He also mentions the particular approved occupations of these various groups. Thus we find an elaborate and highly differentiated social system in Manu's time. We also find the occupations of Brahmana Jatis to be as various as Dr. Richard Ficke states them to be in Buddha's time (Manu 3, 149-167). It seems therefore that the traditional division of four castes had no distinct existence. The society was made up of a number of diverse and heterogeneous groups who held themselves to belong to one of the four groups or the other but who maintained their distinct unity one way or the other.

Generally the position of Brahmanas and Ksattriyas was superior to those of Vaisyas and

Relative position of the four Varnas. Sudras. On the productive labour of these the cultured and political work of the two upper classes depended. Manu and the Mahabharata say that the people were entrusted to Brahmanas and kings. Vaisyas and Sudras paid gifts and taxes for their maintenance and work.

Learned and virtuous Brahmanas (Srotriyas) following their real functions were to be respected and exempted from taxes as they did not earn or possess property but lived on alms or grants, whilst following their spiritual work. Commercial Brahmanas following other occupations were not so exempted. This meant that the Brahmana Varna was to be exempted not the groups of persons who called themselves Brahmana Jatis but did not follow the Brahmana functions. They could not be made subject to a king on account of their high spiritual position. They had to be selfless and not greedy and to live in performing religious duties. Therefore they were not to serve anybody, but could claim maintenance but not luxury from other Varnas. Their high spiritual position was to be the great consideration in meting out to them lighter punishment. There were other small privileges but they never resulted in the creation of a Brahmana class which tyrannised over other Varnas in matters of their worldly pursuits and position. Brahmana was to be less in this world and to prepare more for the next. Though Brahmanas were learned advisers they did not usurp political or economic power in the country which would have led to the loss of their real Brahmanahood or spiritual pre-eminence. Ficke in his "Social Organisation in Northern India" says "Pali texts know of no privileged position of the Brahmanas in the eyes of law."

Groups of persons who came to call themselves as Brahmana Jati, were found to follow various professions, religious, political and economic. But the real Brahmana Varna was permitted to follow some Ksattriya and Vaisya professions in times of calamity, and not Sudra professions. But they were not to be permanent. Ksattriya and Vaisya.

ly adhered to. Ksattriyas and Vaisyas had no disabilities religious, legal or economic,

No doubt their duties were fixed but they could study the Vedas and other Vidyas, sacrifice to fire and God and enter temples and worship freely. Vaisyas being the productive class had to pay taxes, to practise charities and to maintain other Varnas. On Vaisya Varna depended the material security of the people as on Ksattriya Varna their political freedom and on Brahmana Varna their spiritual merit.

A number of Jatis or groups followed Vaisya profession. There was never one Vaisya Jati or Ksattriya Jati. Some groups came later to be called Ksattriya or Vaisya Jatis even though they lost or gave up their real profession. Though the rise of new and foreign religions, and political states in India has led to the decay of religious and political power and function of hereditary and indigenous groups and to their undertaking Vaisya or Sudra professions, the Vaisya and Sudra classes have not lost their old professions even where new competing groups from foreign countries and the old Brahmana and Ksattriya classes have adopted

their professions in the new economic struggle for livelihood. The old higher professions have been captured by foreigners, and the consequent loss of them along with the loss of indigenous commerce and industries due to free foreign competition has created a new Varna system which has led to a complete Varnasankara unknown before and has created a new type of deteriorated character in harmony with the professions and works pursued by the people.

Sudra class had religious disabilities. They were not allowed Vaidic Acharas, study, or sacrifice, though they as a Sudra class are mentioned in the

Rigveda. Even hearing of the recitation of the Vedas was prohibited. They were severely punished if they did it. Their position was at the end of the social ladder. Their professions being of menial nature and dependent on others kept them where they were. No doubt there were some few who had become kings and some others merchants and consequently they had added power and wealth to individual families, raised their status and had merged themselves in higher groups. But Sudra professions were mainly arts and crafts and labour. They had some legal disabilities from the point of view of harder punishment in cases of offences against higher classes, and according to nature of offences, such as rape, adultery and assault.

Sudra classes generally consisted of indigenous non-Aryans who were very numerous, and largely settled in villages and satisfied

numerous local economic needs. They were a large number of sudra subcastes corresponding to several tribes. They were not reduced to slavery nor exterminated by Aryans but used as servants for menial work and occupations. Their speech, dress, gods, food and customs differed and hence they were not allowed the full privileges of the Aryan community in religious, political and economic matters. They were not ill-treated but protected in their economic gains and personal and proprietary rights. Equalisation with higher classes would have resulted in the deterioration of Aryan speech, custom, culture and religion. This fear maintained them in an isolated, unprivileged and subordinate position.

No social reform. Systematic attempt was made to lift them, to improve their speech, customs and food. Hence the various groups in society remained where they had reached. The static conception of a perfect social organisation was accepted and followed. No examination of social forms as they existed was done so as to find out whether they conformed to Vedic or Manu's conceptions and injunctions. Whatever unconscious change or lapse had come about was accepted as sanctioned and desirable. The eye of reason, utility or Sastra was not allowed to fall on the order as it was. It was a rule of the existing order, right or wrong. There seems to have been a time when upper castes married Sudra women, and they were recognised as Anuloma marriages and not

prohibited. Sudra men marrying women of the higher classes were definitely prohibited, the connections being considered Pratiloma. After the fifth or sixth generation, the offsprings of Anuloma marriages were taken to have attained the caste of the original progenitor. But later on even Anuloma forms fell into disuse and were disapproved. The children of such marriages were taken to belong to their mother's caste or a new or mixed caste, which was supposed to follow particular callings.

European writers who have devoted much labour to the study of castes in tracing its historical and sociological

European classification of castes. origin and development have classified castes roughly into (1) tribal or racial castes, (2) functional or occupational castes, (3) local or migrating castes, (4) religious or sectarian castes, (5) mixed castes, (6) the fallen or untouchable castes, and (7) castless groups.

Various factors which go to unite men Factors in this have been stated in this classification.

(1) Tribal or racial groups :

These divisions are common to all primitive societies. Kinship and the idea of a common ancestor are the dominant ideas which hold men together. They are also bound by common customs and beliefs. Their social relations are controlled by the ideas of endogamy and exogamy. Purity of blood and identity of custom are the chief controlling factors.

In India to keep the Aryan race pure in blood so far as it might be was attempted very soon after the deteriorated results of free and indiscriminate contact with indigenous races were seen in the purity in language and speech, the colour of the progeny, and the quality of new customs and nations. Brahmanas as guides and lawgivers, laid down prohibitory rules to keep the highest Aryan groups pure. The other mixed castes made similar rules in order to preserve whatever Aryan blood they had. Thus intermarriage and later interdining stopped.

(2) Functional or occupational groups :

In former times when all kind of education was not imparted in schools, occupations which required skill and therefore special training could be imparted by the father to the son or by the master to the apprentice. Hence particular professions came to be hereditary in the families which followed them. They would impart the knowledge and skill to their sons and relations and not to others. They alone would be able to follow these pursuits successfully. Their early training and apprenticeship would fit them for it by nature and by acquired skill. These families came to possess common customs and traditions and naturally united for common welfare and social relations. They developed an organisation for their economic security and prosperity. They thus consolidated into close corporations or castes. This state which they created for themselves was recognised by the law of the country and hence

became rigid for no one was allowed to encroach upon their rights and privileges as the efficient performance of their occupations was a great necessity of society and this was the only way to do it.

(3) Local or migrating groups:

Newcomers have always been looked upon with an eye of suspicion or aloofness by the natives of a place. They are kept outside the local pale because of their foreign birth, outlandish behaviour and customs, and sometimes their economic encroachment or competition. Hence even if they succeed in settling down in the new country by conquest or by introducing new arts or crafts, they still are left to form their own social groups and associations. While the people of the country from which they have come look down upon them for having lost the purity of their old customs or blood in transmigrating to new or unholy countries. In this way groups which were united formerly split owing to these migrations and new settlements. For example, Brahmanas, who were of one group, gradually spread throughout India and split into subgroups owing to the development of new customs, beliefs, food and languages. There was also a change in their blood as different groups did not stop the Anuloma forms of marriage at one and the same time and as they intermingled with different types of peoples in different parts of the country. Their degrees of purity or contact and later development differed. Thus the process of

assimilation of foreigners and differentiation of migrants differed and led to the rise of local castes or groups who differed from the parent groups or neighbourhood groups in some aspects of life.

(4) Religious or sectarian groups :

In early times the influence of religion was very great. Every aspect of life was moulded or viewed from the religious background. Differentiation of peoples was based on the differences of religious beliefs and practices. In Vedic times those who were Aryans were Yajanasila or believed and followed a system of sacrifice and were distinguished from Dasyus and others who were designated as a Yajanasila, that is, not believing in and following the Arya system of sacrifices. When religion alone came to be considered as a bond of community, irrespective of kinship or occupation or locality, religious groups resulted. Christians and Muslims are religious groups or sects, irrespective of race or occupation of its followers. In India Vaisnavas, Saivas, Buddhists, Jainas and other close groups are primarily religious, and secondarily they have become social or endogamous.

The exaltation and dominance of religious spirit over worldly life led to the influence of priests. And amongst their followers rose a spirit of separate community or sect which led to their being formed isolated units even socially. They prohibited or regulated inter-marriages, food, and occupations, and thus

laid down the conditions and degrees of social intercourse with others.

Thus ideas of purity and pollution, have played a large part in the creation of castes and groups. The ideas of cleanliness in blood, religion, speech and customs largely underlie the segregation or isolation of one group from the other, each one looking down upon some others as impure and polluted and unworthy to be associated with. These barriers in the unity of human race may be minimised but cannot be eradicated if there are degrees of purity and impurity noticeable in the ways of life of different peoples. In India this caste feeling seems to be ingrained in the society. It has become rigid owing to various influences. It cannot be fully abolished because its roots are embedded deep down in the religion, social customs, economic occupations, intellectual pursuits, and other aspects of people's life. It is only if they give up their religion that this may become possible, which change is not desirable nor attainable. But its rigour and rigidity may be minimised owing to its dangers to religion, society, economic and political security of the people. It would hardly be due to any other motives but utilitarian.

Certain advantages are attributed to the caste conception and organisation of society. They must be noted here in order to value its merits and defects as social institution.

It is stated that it created strong and consolidated units in society which had more things in common than with its advantages. Others. They thus strengthened the efficient working of the various functions of the society and minimised competition, and waste by reducing conflict and hatred. It is also maintained that purity of blood was preserved within the caste and hence higher castes maintained their higher moral, mental and physical qualities. Old traditions and customs, old arts, skill and craftsmanship, were preserved because of their hereditary transmission and practice in castes. Castes looked after their own poor, and developed ideas of self-sacrifice and subordination of self-interest to caste interests. It was suitable to the functional organisation of society in its economic pursuits where the interests of the workers or producers, and the speciality developed in skill and art could be maintained, and the confusion and the conflict of interests and pursuits could be avoided.

It has proved a great strength to religious organisation. No mass conversions of Hindus to foreign converting religions was possible. Each family and each caste fought against and resisted conversions even if a few others did not. Its conservatism, its stronghold upon its members, its system of penalty and excommunication made Hindu society self-governing. when the political power of the country was foreign and when kings were interested in destroying Hindu religion. The king was expected to

maintain the social order, but he being a foreigner by religion and interests could not be expected to do this. Hence caste organisations supplied the void created in the organisation of Hindu society and religion, when Hindu kings and Hindu priests had lost their power. Caste organisation and gradation suited admirably the Hindu philosophical ideas of Karma, Punarjanma and the theory of three gunas, Satva, Rajas, and Tamas. Good actions led to birth in a higher caste or as a higher being, and bad actions to a birth in a lower caste or as a lower being. This prevented discontent which would result from equalitarian ideas about human beings. Men and women, rich and poor, high and low, were satisfied with the status in which they were born as being the result of their past actions. They only hoped to escape from the present position by doing good actions in this birth, and then by acquiring a higher position in the next birth. Hence no attempt was made or was even thought of in order to rise above the position in which they were born. This authoritarian conception of society ruled the minds of the people and prevented social upheavals of lower or oppressed classes and their mass conversions to other religions. Caste system helped different races to come together and different cultural traditions to co-operate together. There was no doubt certain inequality, and exclusiveness but there was also a harmonisation of different groups in a scheme of life. No group was allowed to hinder the progress of

another which was advanced. Indiscriminate racial mixture in blood, custom and speech was not allowed. Savarna marriage between allied types meant that their level of colour, culture and social development was similar.

Then caste system also meant a synthesis of the skill of different groups who followed different pursuits or functions which were complimentary for a self-sufficing organic society without disturbing their individual character, code and tradition. The Brahmana's spiritual vision, the Ksattriya's protective valour, the Vaisya's productive skill, and the Sudra's manual work were all necessary for social growth. Brahmanas were not fully dependent on the State because their spiritual life was considered higher than the political and economic life. The Government was to secure them conditions of best life by maintaining the Varnasrama Dharma. Harmony and co-operation in social life were based not on the ideal of competition but on the allotment of functions according to a person's or group's specific nature. He was expected to follow his own proper function. Every person possesses a particular quality better than others, not that he does not possess other qualities but they are in a lower degree than others. All men are not equal in all ways. Each man or group is to give his best to the society by its proper service. Those persons or groups who were culturally superior were considered the highest. Economic groups were put on a lower scale. Life of spirit

was given the highest place, then came the political life and then the economic life. There were few rights of material enjoyment or possession given to the spiritual man. He was divorced from material wealth and political power which were not centred in his hands. His religious, social and educational duties were numerous. Higher castes were considered to be twice-born or more evolved. They were taken to be more able to think and also to direct themselves or others. Less evolved and backward communities were not exterminated but allotted a position and a profession by way of discipline and maintenance of which they were never tried to be deprived. Such was the best view of the caste system of those who advocated it and strictly followed it.

But there is another side to the caste question. Its prevalence in the rigid form we have

Its defects. it has proved very disastrous to the strength and unity of of India politically and religiously. No sense of unity or nationality is possible. Society is now divided into thousands of separate units, each looking after its narrow interests and traditions and subordinating the national needs to caste needs. It has prevented free association with foreigners in civic matters, and kept closed to them the doors of admission and conversion. Thus by its innumerable and unchanging restrictions it has robbed social organisation of two valuable assets of response to and reception of others which together lead to the formation of higher human groups. On

the contrary mutual jealousies and discontents, ideas of class pride, of being higher and lower in social scale prevented any active and hearty co-operation for work which was common to all, such as political and economic, religious and intellectual. Common opposition to political dangers from abroad was never done. Hence political freedom was lost. In pursuing caste interests and holding indifference to national problems castes have lost their initiative, being stuck up in an old unchanging order of life and thought.

Moreover there is no end to multiplication of castes. The fourfold classification of society has remained only an ideal. On the contrary there are 4,000 castes and more and there has been no end to their multiplication in the past. The effect of splitting into subcaste is great. Mischief is done physically by narrowing the circle of choice in marriage, intellectually by cramping the energies, and morally by destroying mutual confidence and habits of co-operation. "The multiplication of castes and subcastes, each more or less stereotyped..... proved, as it does at present, a source of weakness to the body politic, each caste and subcaste being a fresh centre with its own particular interest of various kind, with its own strong likes and dislikes, and with its rigid wall that hinders all real and practical identification of its own self with that of other castes and with the wider self of the body politic." (N. N. Law in Some Aspects of Hindu Polity).

Dr. Radhakumud Mookarji says "Ancient India represents the rare and remarkable phenomenon of state and society co-existing apart from and in some degree of independence of each other as distinct and separate units or entities, as independent centres of life and activities."

Fusion of subcastes and castes is a necessity, but is it a possibility? Old treatises do not mention the existence of all subcastes we find now, nor do they sanction the rigidity and separation between castes prevalent at present "Neither birth nor study nor learning constitutes Brahmanahood, character alone constitutes it" says M. Bh., III., "In the beginning were all Brahmanas" M. Bh., XII, 188. Interdining and intermarriages were common. Samskara was alone thought to give a higher status which really depended on man's actions and character. But this state of affairs did not continue and the later social history of India has been one of caste multiplication.

Caste holds an important place in Indian social organisation. It guides religious matters,

The present place of caste in social organisation. duties and rituals. It moulds economic outlook and pursuits. It determines social behaviour, marriage relations, food and standard of purity in hygiene and sanitation, of education and habitation. At present it is the only higher unit that unites families into a larger whole. It helped in admitting foreign tribes who adopted Hindu

gods and manners into Hindu fold. Hence it is important to see what the future of the caste system would be. It would be hazardous and premature to state that it would disappear. But there are forces which are undermining its

Forces attacking Hindu mind. Economic pressure brought about by it.

the narrowing of economic opening, free competition and western Economic pressure. exploitation have destroyed

the old status organisation of economic professions and pursuits, and castes have to change their economic outlook and to take to other professions which are not traditionally sanctioned. Brahmana, Ksattriya and Vaisya have lost a large number of their old pursuits which were their caste monopoly in foreign competition and to non-Hindus of other creeds whose political influence and power gave them a share or monopoly in many professions and pursuits. Hence the conception of caste associated with a profession and its code of behaviour have lost its strength. Only birth element has remained. Other constituent elements have become dissociated with the caste conception in this new economic struggle.

New religious revival and Religious reform. social reform movement are sapping the rigidity of caste system. There is a strong tendency towards a fusion of subcastes and a closer association of castes. Old Sastras did not sanction such rigidity. The eternal

ideal of a four-class system seems to hold and to attract Hindus again towards a new synthesis of their disordered and disorganised society. Religious movements of Aryasamaja, Brahmo-samaja, and the revivalists have helped to create this atmosphere. The social reform

Social reform. movement based on revival of old customs, on utility of a change in the present rigid order, on new rational and moral conceptions born of foreign systems of social organisation and strength is helping in weakening the stronghold of caste ideas.

The influence and attack of western civilisation on the old order of India is great. The Western influence strength and progress of western ideals and organisation of society are undermining the respect for caste system in the minds of the people. Western education and science are gradually doing this work in schools, colleges and clubs. Hindus are now opposed to Hindus on this question. There is a civil war in the Hindu social system. Lastly the

Muslim and Christian conversion. conversions to Muhammadanism and Christianity have awakened the Hindus to a sense of their dividedness and social chaos and to a want of social cohesion and unity. The present movement of Shuddhi and Sangathan is a direct result of these attacks of foreign missionaries, Muslim and Christian. It will lead to the coming

nearer of castes and a fusion of subcastes. The movement seems to be taking a deep root in the minds of the people because of the danger and weakness into which the society has fallen. Common education is improving and standardising the various social ideas and customs about food, dress, cleanliness, social ceremonies and the common speech. As the ideas of purity and manners of low castes improve, disgust or hatred towards them would disappear, and untouchability will decline.

Means of rapid intercommunication, the growth of large cities and crowded habitation, and the necessities of constant travelling together and living together are destroying exclusiveness in inter-

Rapid intercommunication and common travelling. dining and it seems to be a matter of time when it will disappear.

Interprovincial caste marriages and inter-subcaste marriages are taking place and are not disapproved or declared illegal and boycotted. Modern state legislation by its permissive attitude is removing legal disabilities about inheritance of property and legitimacy of

Interprovincial connection. State legislation. children brought about intercaste marriages or remarriages. New social ideas and theories are also

New social theories. making caste protagonists yield in some respects to the new forces and factors in life.

Race conceptions which divided men into castes, occupations which graded them, territorial habitations which solidified them and religions which sanctioned them are themselves now not rigid units. There has been a mixture of races, interchange of occupations, migrations from territories, and exchange and mutual influence of religious ideas. This rapid interchange, intermixture and intercommunication brought about by world movements are strongly attacking and changing the old order. Caste conception has to struggle against odds born of the influence of great new ideas and necessities of modern times.

3. THE FAMILY.

Human beings have revealed their characteristics as individuals and in groups. The play of their internal forces has been brought to light in their laws, customs and associations. The strivings of man have been realised in his outward manifestations. Therefore, to know man wholly, and to live as a man fully, there is no other branch of study more important than the study of human institutions. All imposing theories, all abstract valuations and all Utopian dreams will fall to the ground unless supported and tested by human past and man's psychology.

What are the stages in the development of man's social organisation? How are they to be mapped out and arranged? In what way did the social forms or associations of race, tribe,

and nation arise and consequently how did the institution of government, which is the visible embodiment of social organisation, The fiction of kinship.

grow ? These are the sociological problems. They are, however, questions of facts, of history. They are not to be decided by conjecture. Of course in reading and valuing the available evidence which is unavoidably insufficient, sociologists may, why often do, come to different conclusions. But there is no doubt and we are forced to the conclusion that the present social associations originated in kinship. Kinship means blood-relationship. Whether blood-relation was real or professed, the fiction of kinship was the original tie of union for the formation of a social group. Kinship grew and worked out in families. Hence the families are the units of present societies. Before the rise of family, man, woman and children may or may not have lived apart and separate.

Of all the practices that have been adhered to and followed, that of living as and in a family

The place of family in social life. has been one of the most remarkable traits in man's character. This habit is

very old and has been influential to a great extent in moulding human history. The fundamental principles of almost all the systems of marriage have been the outcome of this trait. All the ideas of inheritance, adoption and succession are the results of this way of living. In short, the whole code of the personal law of

different communities is based on this idea of family-life. Moreover many rules of our moral code and many of our immemorial customs can only be explained by understanding this notion of family-grouping, because it is one of the first associations in which man and woman joined.

It is a general belief among the present schools of sociologists that however far back they trace the history of its antiquity.

Aryan races the institution of family is found existing among them. Whether this general belief is true or otherwise, the available evidence gathered from all sociological sources points to an approximately true conclusion, that the institution of family is as old amongst the Aryan races as their earliest appearance in the history of the world. It may be that the evidence of their pre-family stage of life is either lost completely or is not as yet brought to light. But our knowledge at the present stage of sociological researches has not taken us further back than the family stage. There is an amount of evidence amongst non-Aryan races of non-family and pre-family stages of life. But in the history of Aryan primitive societies we meet with the institution of family. Our knowledge of these primitive societies is derived from their surviving laws, customs and traditions which have come down to us in one form or another.

To understand fully the importance of the institution of family in all its forms we shall

have to study the history of early societies of all the different races of mankind. But such a wide survey has not been completed as yet, though many sociologists are labouring to bring out all the facts for analysis and comparison from their specialised provinces of racial study. For us there can be no doubt as to the antiquity and wide prevalence of family life amongst us.

Our whole literature abounds in references to its continued existence from times immemorial. It paints for us the extent to which our reverence for it went. Our ideas and ceremonies of ancestor-worship bear testimony to its hold and influence on us. Our living together under the roof of the same house in joint mess and property shows its present activity.

Family may be defined as the small community formed by the union of one man with one woman. Children born of this union are included in the family. But to define family the union and living together of one man and one woman is absolutely necessary. They constitute the household. These natural associations are the starting points or the germcells of early society. It may be here objected that this definition of the family is too narrow. For example, in India or amongst some other races and creeds polygamous relations are allowed. A man or the head of the family may have more than one wife. He is not restricted to marry or to

Meaning of family.

form a union with only one woman. There may be also other relations, namely, brothers, sisters, father and mother, living together in a joint family. Though all this is possible and is practised amongst many races, the constituent element or that which gives birth to a family is the union of one man with one woman. Their children come in afterwards, but family starts with them two.

Female chastity and descent through males are the two chief ideas underlying the formation and growth of patriarchal family. Plurality of wives does not disturb these fundamental ideas.

As long as female chastity is maintained, and agnatic relationship or descent through males is recognised, family exists. And hence the practice of polygamy has not disintegrated family, though it may have marred peaceful family life in many instances. The central fact is that the authority of the male is to be recognised as supreme. He is to have no rivals. His dominion over the person of his wife or wives and children and the household property is paramount. Though the idea of equal rights of woman in the family property is growing up in modern times, it has not reached the level of man's. Polygamy is discouraged and dying out, but woman has not man's freedom in life and enjoyments of rights. Man still dominates. Woman still submits. The necessities of life are earned and provided by man for woman.

The beginning of society is in family and a family is a natural association of kindred blood, consisting of father, mother and their descendants. Along with us Greeks and Romans found this institution of family firmly established amongst themselves, and they considered it as the most primitive of human associations. Is this the only institution under which man and woman combined to multiply and to continue the race or was there any mode of life, any non-family and pre-family mode of life?

Under the family system man, woman and children were drawn together and lived together. Still who was the

Other ideas about head or master in the family, family relationships. man or woman? This question may be stated thus, was the family patriarchal or matriarchal? Was relationship to be traced through males or through females? Were children to belong to their mother and adopt her clan or family, or to their father and take his name and live under his roof?

Now the early history of many important races shows the existence of the patriarchal family. But the patriarchal

Matriarchal and family does not offer a universal or final solution of other forms. the problem of the origin of society. It has been conclusively shown that other forms of living have existed before the patriarchal form. In some cases there is no trace of patriarchal family at all. There is matriarchy, i.e., descent is traced through mother, property

passes in the female line and social group is ruled by woman as among the Hovas of Madagaskar and the Tarward family of Mala-bar. Matriarchy exists even now among some tribes. But to narrate a more surprising non-family and pre-family form of society, traces are found of an early promiscuous society where unrestricted sexual intercourse took place amongst men and women without any social prohibitions and relations. In short there was no difference, as we would say, between man and beast. There did not exist relationships of father, mother, son, daughter, brother or sister. Control of offsprings was not entrusted to any one. From this the question naturally arises, whether society has regularly developed from early promiscuity to endogamy, from endogamy to exogamy, from exogamy to polyandry, *i.e.*, plurality of husbands or matriarchy, on the one hand, and polygamy, *i.e.*, plurality of wives or patriarchal family on the other, and the polyandry leading to monandry, *i.e.*, one husband and polygamy to monogamy, *i.e.*, one wife.

The unit of Hindu society is the family containing the head, his wives, his unmarried daughters, and his sons with their wives and children. This social group had a common dwelling, and lived, ate, worshipped their gods, and enjoyed their estate in common. The authority of the head was great. He represented all the members of his family before the law and claimed

complete obedience from them. The property, women and servants belonged to him.

* The institution of family is found in all kinds of people. Sociologists mention pre-family or non-family stages which It is patriarchal. are usually described as hordes or promiscuous groups as stated above. They are very ancient, and are found to-day in very few aboriginal or primitive races which are in a moribund condition owing to their contact with Western civilisation. They have no individual or joint families based on patriarchal or even matriarchal relations but their life is promiscuous in sexual matters within certain limits of exogamy and endogamy. But we are not concerned with this particular type of social life led by some tribes in the past or at present but with the general features of family life which are observable generally everywhere. The Aryan family is patriarchal. It is a group of human beings attached to and dependent on a particular person who is its head generally in all respects. He is called the patriarch or Grihapati. This group consists of the head, his wife or wives, his children and his other dependents who may be his near relations. The head of the family had originally unlimited powers over all the members of the family, in some tribes the powers of even life and death. Soon some limitations came to be imposed on this power of the patriarch but for all economic purposes the other members depended on the patriarch. The wife, the son,

the relations and servants had no independent proprietary rights till he lived, though some personal security and freedom were allowed by the state law which encroached upon the original powers of the patriarch in the name of the state-peace or king's peace. These full proprietary rights over the family property and earnings and a large amount of power over the personal freedom of his wives, children and dependent relations came to be the chief features of a family life.

The family traced its descent through agnatic relations to a common ancestor. The

Its religion, religious customs and gods of ancestors, and ancestor-worship became the religious life of the family. The Kuladharma, the Kuladevata and Kulachara were the chief bonds of its inner life, social and religious. Marriage relations, food relations, social ceremonies and customs and morality were based on these ancestral forms, customs and ideas. In this

Women's position. scheme of life the woman who came from outside in marriage, or went out in marriage naturally received a subordinate position. Her proprietary rights, if any, and her personal freedom were limited. She was not an economic unit or an earning power. She had a biological function and a religious place in the family and a social status in the caste or the world outside. But in the home she depended for her food, dress and other necessities

on her husband, and her movements and associations were controlled by him. Similarly his sons and daughters depended for their education, upbringing, their marriage, food and dress on him, till they got separated and left the family, daughters by marriage, and sons by setting up new families and becoming themselves earning units. Other relations who depended on him had no independent rights, proprietary or personal.

But when the law of succession and inheritance laid down certain rules in case of a division of ancestral, and not

Joint family.

self-acquired, property, then

sons and grandsons, brothers and uncles, mothers, wives and daughters came to have some legal proprietary rights and personal freedom. This was a coparcenary or joint family and not an independent patriarchal family. In a joint family there was no real patriarch, but a Karta or manager who looked after the personal interests of all joint members and their proprietary interests as long as the members remained joint and the property was not partitioned. In a joint family the earnings of all members went to a common purse or treasury. They were not in any way demarcated as separate possessions of earning members. The members were considered joint in mess, house and property. Non-earning members possessed the same rights as the earning members. This state of affairs remained till the members of the family separated and

partitioned the property, shares and rights of each which were laid down by the law. Thus an enlarged joint family split into a number of families which formed nuclei of new joint families. Later on they in turn would divide. In a joint family four generations would be found living together from the old retired grandfather and grandmother to the young new born grandchildren and a number of collaterals, grand-uncles, uncles, nephews, their wives and others who were not yet separated from the family. Thus there were a large number of agnates in the family.

The position of the males in their rights of property and inheritance was similar if they

were of the same status or degree of relationship. The position of the woman was dependent. She had no

The relative position of males and females.

independent property rights except legally in her Stridhan and as a widow's estate, that is, the right of maintenance and enjoyment of property during her life-time. After her death the estate passed to male reversioners of the last male heir who had held the property. She was generally to obey her husband in her womanhood and her son in her old age. She was generally to do the household work. She was hardly given any literary education as her part of life lay in the house, in cooking, washing and looking after children and other similar works. Marriages of sons and daughters were settled by parents, in which they had hardly

any voice. To the wife the husband was like a god who was to be obeyed and pleased in all ways. In this lay her family duty and spiritual salvation. She was expected to do the ordinary work of all other members, and thus sometimes became a housedrudge in contrast to other male household drones who were not earning but simply enjoyed food and clothing. The wife was theoretically an Ardhangi or Sahadharmacharini of her husband having an equal position in religious rites and in social ceremonies and festivals. The Dampati was one personality ideally and a unity of mind and real happiness resulting from marriage, but in proprietary management, and in personal control the 'better' half (wife) had to yield and to obey the other half. If the husband died the position of the widow in higher castes was hard religiously, socially and economically. She was not allowed to remarry as she had come into and formed part of her husband's Gotra and family. Remarriage would lead her into a new Gotra. Her spiritual relations and merit would be destroyed in a remarriage. Consequently she was either expected to burn herself as a Sati with her dead husband, or to lead the severe life of a recluse with a number of restrictions on food, dress, association, and behaviour, and to follow certain religious rites and penances. Her marriage union with her husband was an eternal bond, not severed by her husband's death, but was supposed to last in other world. Her life here affected the life of her husband hereafter.

If she however were to die before her husband, he was allowed to take another wife. Even during her life he could do this. In practice after her husband's death she was deprived of all religious rights and social enjoyment and became a mere household drudge or labourer, burdened under religious and social restrictions in her personal freedom and movement, and in proprietary rights even in her husband's property. From the family customs the old custom of Niyoga, raising up of an issue on a widow or a woman by other than her husband, especially a brother, "as on her couch a widow brings her husband's brother" Manu, IX, 59, 60, has long decayed. The custom of Sati or widow-burning was prohibited by state law on December 4, 1829. The widow remarriage was legalised by the Act of 1865. The custom of polygamy is rapidly going out of use and there are very few

Polygamy. instances of it amongst backward classes. Amongst the

co-wives the eldest wife was one who possessed all the rights belonging to a wife. She was generally the Dharma-wife for religious and social purposes. Others being Kama-wives were subordinate to her. The system of Anuloma

Anuloma. marriage has long disappeared and is now prohibited.

The customs of observing Gotra, Pravara,

Marriage and Veda, caste and other elements of the uniting parties Gotra ideas.

higher castes. Sagotra marriage is not allowed.

There is a fixed system of tallying of Gotras which has to be observed, otherwise the marriage is illegal. Only Savarna marriages are allowed. Originally there were supposed to be only four Gotras—Bhrigu, Angiras, Kasyapa, and Vasistha. There have been some additions to these later on. Similarly there were supposed to be originally four Varnas. Now there are numerous castes which can marry only each within itself. Gotras must have been old cattle-tending pastoral groups or families who looked after their own protection and their property in cattle or herds. There were constant struggles against cattle-lifters which must have strengthened the patriarchal organisation of these groups. In these struggles male members came to possess greater power and females to be subordinated. These groups later on developed into large families under agricultural conditions of life with a tradition of common ancestor or Gotra to hold them together as clan or caste units.

The Hindu joint families served the needs of human beings in a variety of ways. When the state organisation had not fully developed, families were small states within a state. The head who possessed magisterial powers looked after the person and property of the members of the family, preserved the religious customs and rights, and maintained the economic pursuits and social status and manners. Traditions of family and society, marriage and education of

its members were settled and cared for. Weaker members, women and children were brought up and helped in life. It solved in a way the problem of the unemployed or the poor. When state had not come to recognise and to perform the welfare functions of society they were performed by families.

Joint family has however in some respects adversely acted on the character of its members.

Its evils. We have already stated about the subordination of women.

It has created a number of drones who not being inclined to work keep hanging on the family and exhaust its resources and prove a constant source of burden, quarrel and anxiety to the earning members of the family. Their dependent mentality gets increased and fed in its atmosphere. Initiative, venture and desire for work on their part are absent. Their presence has destroyed the atmosphere of an ideal and loving home where father, mother and children work happily and harmoniously for their existence and well-being. There is hardly any association of wife and husband for cultural or intellectual purposes or spiritual growth except that one gets tired of them.

Joint family life is not generally found suitable to individual freedom, and new ventures. It has a conservative influence on its members who are unwilling to take to new ideas and pursuits.

Hindu joint family system is breaking under the pressure of economic struggle. All able-bodied or adult members

Its gradual break must earn. Then only maintenance is possible. The old up.

Economic pressure. rigour of religious ideas and

traditions is also waning before the rise of new ideas of society and morality. In cities persons engaged in industrial, commercial and labour occupations find it impossible to maintain joint families. New ideas of individualism and material comfort are breaking the old morality of a joint family where the principle of service and self-sacrifice were largely followed. The increasing cost of daily life and maintenance will not countenance the holding together of large families.

In villages persons engaged in agricultural occupations find the land units too small for supporting a large family. The subdivision and fragmentation of land and decay of farm or cottage industries have reduced the family income and it is too little to support all the members of an extended family. Hence a number of them are compelled to migrate to other parts for work or to starve if work is not found. Hence modern conditions of economic life and modern ideas of a good material and progressive life seem to be against the spirit of a joint family system, and in the great economic competition and struggle it will be found too difficult to maintain its hold on the minds of the people.

Family as an institution contains social and civic elements in the service rendered

by parents, by brothers to sisters, by the It is a civic institu- strong to the weak, in tion. order and discipline, in duties and rights, in respect for personality and property, in sanitation and education, in tradition and history, in arbitration in children's quarrels, in the system of rewards and punishments, in alms and help to the poor, in hospitality and in many other respects. It has economic, religious, social, political and educational side of life. It promotes human feeling, collective action, and social thinking. It is a great human and civic institution.

We have dealt with the three characteristic institution of Hindus, namely, Varna, Jati and Joint Family. There are

Other groups. other groups into which a man enters, namely, territorial groups, such as villages and towns; lingual groups, such as a province or country; religious groups, industrial and commercial unions, educational bodies and universities, and other recreational and literary or intellectual clubs. These have their rules and traditions, methods and morals, meeting the wants of different purposes in life.

The casteless social groups of followers of other religions have their own system of traditions and customs, where Foreign casteless marriage and food relations societies. are not restricted as amongst different castes. Hence the problem of inter-

communal unity between such opposed or Hindu and Muslim differences. different groups is a great and difficult one and difficulties in its way are many. Hindus retain a bitter memory of Muhammadan rule, resent their forcible methods of conversion, their cow-killing and the general fanatic, violent and anti-Hindu attitude and their extraterritorial system of sympathies and strictly hold to their own ideas of caste purity, and untouchability, of Ahimsa and vegetarianism, of idolatry and polytheism which make them sectional in their outlook. Muhammadans on the contrary seem to fear the possibility of Hindu rule because of their numerical majority, their own alleged educational and economic backwardness, and they resent the playing of music before mosques, and are upset by Urdu-Hindi controversy, and the recent efforts of Sangathan and Shuddhi.

The ways of escape out of this impasse are difficult to suggest, unless religion becomes a personal or family matter, conversions are stopped, ideas of extreme purity, pollution and untouchability decline. People must respect each other's religious feelings, put the interests of country above community and caste, and consider that country's economic and political interests are common and important above other things.

4. SOCIAL CUSTOMS.

Hindus divided their lives into four Asramas or stages of life each one of which was devoted to the achievement

Four Asramas. of a definite object in life according to the age, mental and physical development, and aims at different periods of life. These Asramas are those of Brahmacharya, Grihastha, Vanaprastha and Sanyasa. This custom of arranging life according to Asramas was followed fully in ancient times by Brahmanas, to a large extent by Ksattriyas, and to a certain extent by the Vaisyas, though all were expected to follow it fully. The life of a Sudra was not put in this mould, nor was he allowed to perform the rites and duties attached to these Asramas. The duty of seeing that every individual follows this course of life properly in accordance with the Sastras, and when he is fit to take to the next stage of life was laid upon the king. It was no doubt an ideal scheme which a few alone could follow out fully.

The first stage known as that of Brahmacharya covered the first period of man's life before he married. In this period the great ceremony of the wearing of the sacred thread or Upanayana which gave, as it were, a second birth to the individual, was performed and by its performance he was entitled to enter into a course of studies of the Vedas and other Vidyas with his teacher. He had to live with

him and his life was to be of strict simplicity and chastity, and of constant service to the preceptor. He begged daily alms for his Guru who gave him to eat and looked after his education and spiritual welfare. He daily had to feed fires and do other diverse duties enjoined by his teacher, besides devoting some time to his usual studies and the religious rites of the Brahmacharya-srama. After studying for 12 to 48 years having acquired the Vidyas according to his choice, having satisfied his teacher and taken his permission, the Samavartana ceremony being performed, he took his bath (Snataka) and returned home.

The second stage of Grhasthasrama began as soon as he entered into family life or a marriage, which was his first Grhasthasrama. duty after his successful return from the house of his preceptor. In this period he looked after his family life, earned his income by following a profession (Varna) suitable to his Jati and ancestral tradition. He had to care for the material and educational welfare of his wife and children and those dependent on him and to perform duly the religious rites and duties enjoined on a Grihastha and the family Acharas. In this way he had to live his life for a period of 25 or more years and when a son or sons were born to him and they came of age, he resigned the care of his family to them, and then entered the third stage of the life of Vanaprastha.

In this third stage he withdrew to rest, sometimes accompanied by his wife. With the Vanaprasthasrama. second stage ended his life of enjoyment and worldly care of Pravritti. With the third stage began the life of gradual renunciation or Nivritti. There he lived either in a solitary hermitage or in association with some other devotees practising ascetic rites, eating only wild fruits, vegetables and roots and wearing only skins and barks of trees. He thus practised a life of abstinence looking to the welfare of his soul. His life now became one of detachment from the world, as in the second stage it was one of attachment and enjoyment. It was a preparation for a still higher life of renunciation, that is, of Sanyasa.

The fourth stage was of a Sanyasin, Bhiksu, Yati or Parivrajaka when he became a Sanyasasrama. wandering beggar. His hair was shorn, his dress was of loin-cloth. He held a staff made of three rods (Tridandin) symbolising control of speech, body and mind. He had a bowl and a water jar. He begged his food from door to door, remaining never more than a short time in one place except during the period of rainy season for four months (Chaturmasya) and with calm indifference waited for death to release his soul. He had freed himself from the bonds and desires and attachments of society or worldly life, he was bearing its pain and pleasure with equanimity and waiting only for the bonds of

his body to break. His speech, thought and action were a standard for those desiring salvation and ultimate bliss. He looked upon all men and all castes as equal. This ideal course and scheme of life a Hindu was to strive to attain. If he failed he did not live a good life as well as a full life.

We shall now mention some of the customs connected with this life which are still practised.

We have already mentioned the sacred thread ceremony performed by the twice-born.

Sacred thread ceremony. It is one of the essential customary rites which entitles one to the privileges of the higher society. There used to be in ancient times an Upanayana for women also.

Marriage custom is universal and important. It is a sacrament not a contract, that is, a

Marriage forms. help to spiritual growth. It has eight forms, four approved—Brahma, Daiva, Arsa and Prajapatya, and four disapproved—Gandharva, Asura, Raksasa and Paisacha. To-day generally the Brahma and Daiva forms are recognised and followed.

The marriageable age in old times of both boys and girls was advanced. Mantras show

Age of marriage. that the bride must have been a girl who had arrived at an age of discretion, and could understand what marriage meant. Intercourse was to be allowed on the fourth day of the marriage. But Manu and others stated that a girl should be married before she had arrived at maturity.

Under certain circumstances only she was to remain unmarried three years after puberty. A boy according to Manu's scheme could marry at the earliest at the age of 20 after completing his study.

The custom of early marriage which has become deep-rooted is now being modified and Early marriage. adult marriages are again coming into vogue. Early

marriages destroyed physique, caused early motherhood and death of the girl, or the early widowhood after her husband's death. The children born were weaklings and there was a large infant and children mortality.

The custom of Sati is now legally prohibited (1829 Act) and whatever its theoretical Sati. advocates may say it is not

a living custom. Re-marriage of widows is however looked down upon. It seems to have

Remarriage of widows. been allowed in Vedic times but soon Smritikaras laid down restrictions on the remarriage of widows which the higher castes adopted. Manu allows the remarriage of a widowed girl who has not arrived at maturity. Parasara and Narada allowed it. Still such marriages were looked down upon. Leaving aside the cases of those who willingly follow a life of abstinence and religious austerity after their husbands' death on those young widows who are not of this extreme ascetic and spiritual mentality, this prohibition works as a hardship, and this prevention also works as a moral mischief in society. Abortion of children, infanticide, and orphans

are the results. Family morality and social sense of human needs suffer. No doubt this custom is restricted to some higher castes who are now agitating for minimising its rigours. Law has removed restrictions on remarriage (1856.)

Similarly the customs of polygamy and young girls being married to old men many a

Polygamy. times for the sake of money are being discarded under

the new economic, moral and educational pressure. But such changes and progress are slow, though all these customs are strongly condemnable.

There are restrictions on marriage as a whole which may be shortly stated as those of

Restrictions on Gotra, subcaste and Veda. marriage. which are compulsory and others, such as astrological

which are almost mandatory. This has led to interbreeding in some cases and is affecting the physique of society. Though medical opinion of Susruta was that "a girl is a child till 16" and Vedas and Mantras fully indicate the scope of every Asrama and the proper form and age of marriage, these sensible things were neglected and Hindus fell under the customs of early marriage, narrow endogamy, sale and purchase of bride by old men, prohibition of remarriage, etc. But it must be noted that some of these customs which we now disapprove were not followed by the whole Hindu community, only by some castes. They now want to give them up though the pressure of old traditions is very great.

5. POSITION AND STATUS OF WOMEN.

Historically in Vedic times women, such as Gargi, Maitreyi, had more freedom, and equality and were held in high esteem.

Better position of high-caste women. Husbands could be chosen by Swayamvara, widows could remarry and become educated, and they held a great position and responsibility in the family religiously and socially. Epics also give pictures of domestic and social happiness of women, such as Sita, Savitri and Damayanti. But even then also it seems all was not well. There were either a number of restrictions on or less scope for women. Higher caste women alone appear in a free and good light.

Manu states the position of women as unfit for independence. She must depend on her relations.

Manu's ideas. Her personal and proprietary rights are restricted.

Pauranic Period. Nic period shows early marriages and other customs in full swing.

Muslim conquest and influence completed their degradation and restriction in Purdah, which denied all outdoor life, social, recreational and educational, to women. It has stagnated her mind.

Women are preservers of culture, educators of children, companions and friends of men. Their moral, mental and physical strength will alone strengthen society.

Modern needs of women. No doubt their duties as mothers and wives are largely in the household.

Even then they require more freedom, more responsibility and more education, especially when the ideas and customs of men and society are so rapidly changing under the influence of science and new thought. Without woman's help and co-operation the new world cannot be properly created. Otherwise women's conflict with men will rise. Their life must be harmonised to meet the needs of the old revivified culture and the new adopted culture for which both have to be trained and allowed freedom to adjust themselves in all aspects of life. Medieval mind and morality of both men and women cannot live under or work under modern conditions and ideals. Examples of great countries of the East, Japan, Turkey and Afganistan are gradually showing what even independent countries have to do in order to exist in modern times for a better and fuller kind of life.

There is a beautiful passage in the Mahabharata (1, 74, 39) in praise of a wife "A wife is one-half of a man, a wife is the best friend, a wife is at the root of the accomplishment of the three objects of life (Dharma, Artha, Kama), a wife is the root when final deliverance is attained,.....in religious duties they are as fathers, in illness they are as mothers."

Praise of women in Mahabharata.

Whatever may be such and similar utterances we know that our women have to be made better to bear the burden of life in this world. Therefore many of the things which were perhaps not necessary in the past have to be done

now. And the low view about women wherever it is found must be given up, and a noble view of their duties and responsibilities should be taken, and they must be brought up and treated accordingly and not as Sudras. Why, Sudras themselves are to be treated better, and to be given more education and opportunities for rising in the social scale. A Sudra by birth is to be allowed to become a member of higher professions and to have equality, and by a joint social effort his culture and dignity are to be raised.

6. UNTOUCHABILITY.

The custom of untouchability is a further growth of the rigidity of the caste system and is based on conceptions of purity of blood and dignity or purity of professions, food, religion and morality, and pollution in touch.

Let us see the extent of the idea of untouchability in various walks of life at home and outside. Its various kinds.

(1) There is a home untouchability while cooking or taking food, while doing worship and religious rites, after taking a bath, for a fixed period of days when birth and death takes place amongst relations, during menstrual period of women, etc. But this untouchability is temporary.

(2) There is a caste untouchability in the practices of not taking food and water from some castes, not allowing

them to touch the priests while worshipping gods, not sitting with them for meals, etc. But this is also for particular purposes and temporary.

(3) There is a real untouchability which is permanent. Certain groups of people known as Antyajas or Chandalas or Panchamas are not to be touched at all. They are by birth untouchables. For no purpose can they be touched or allowed to approach the other castes. Even their shadow is considered polluting.

Thus we may say that by birth some are always touchables like Brahmanas, some are always untouchables like Chandalas, and some are untouchable in some matters and on some occasions but otherwise touchables.

But in the case of Chandalas the custom has gone to the ridiculous length that as a

Its ridiculous nature. Hindu a Chandala is un-touchable, as a converted Musalman or Christian he

becomes touchable. Even one may touch an unclean animal and not get polluted by the touch, but not so with the Chandalas. Amongst touchable castes there seems to have been formerly more touchability in regard to taking food, water, when worshipping god, or when observing religious duties, but later on rigidity grew greater. Even now some local customs allow lower castes' touch in cooking and

bringing water. We are not concerned with the temporary untouchability amongst different castes or the same caste based on religious or hygienic grounds on certain occasions, but we are here dealing with the permanent untouchability of Chandalas or groups of depressed classes with whom no touchability is possible on any occasion.

This custom is based on social usages and beliefs as found recorded in old Dharma Sastras. Though there were only four classes recognised by the Vedas, the fifth class of Panchamas was recognised to exist from very early times. The Sudra class itself was divided into Sat-sudras, Nama-sudras and Ati-sudras. Those who fell from even Sudra Dharma were put in the Ati-sudra or Antyaja class, and others who degraded themselves by certain great sins, prohibited acts and breaches of duties were classed as this fifth class, and still others who could never be classified amongst any one of the four classes or put even nearer them formed always the nucleus of this untouchable class because of their unclean methods and pursuits of livelihood, their dirty food, their low customs, their vulgar speech, their immoral and rude character and the perils of their neighbourhood from hygienic, moral and religious considerations. These people may have been from amongst those conquered like the Sudras, but did not take to recognised methods of Sudra life and hence remained outside the Vedic pale of four Varnas, and also from amongst those others

who have fallen by their contact with those who were always beyond the Aryan pale, religiously, socially, and culturally.

Manu mentions the Chandalas and their position in society or outside it and their method of life in the tenth Manu and Parasara chapter (51-56 verses). Other writers also mention this class, for example, Parasara in chapter 6, 22-32, 34, 40. Foreigners have also described them. Abbe

Abbe Dubois draws a picture of their life at the end of the 18th century (page 52, chapter 5).

Their touch must be purified by bath and penances. They were not to walk on the same path, their shadow was to be

Their treatment avoided, they were not to draw water from the same well. Mere talk or association with them was considered degraded. They were to live outside the village or town and approach at stated times and after due warnings about their approach. They were considered as impure, immoral and wicked. Not one of the ten rules of social life was considered to be followed by them. They were hated. They were severely punished for breaches of their duties. Leavings of food were thrown to them. They however did not murmur at the treatment received, and attributed it to their past Karma. They were accused of vices and crimes which were the reasons given of their fall and continued untouchability, and which were as follows :—

(1) Thefts, (2) Drinks, (3) Murder of the learned, (4) Murder of foetus, (5) Debauchery, and sinful intercourse with a respectable woman (the five Mahapatakas or great sins). (6) Constant commission of these offences. (7) Lying after committing them. (8) Cow-killing and eating cow-flesh and dead bodies. (9) Sometimes Cannibalism. (10) Eating of embryo. (11) Association with the wicked. (12) And the utter uncleanliness and impurity of the general tone of their life, their speech, food, dress, dwelling, their dirty professions, etc.

These accusations against them made them live segregated and located outside villages and towns, and their movement in the village and towns was strictly curtailed and regulated as regards time and localities.

The number of these depressed classes in India is very large, about five crores or less.

Denial of elementary human rights. They have to-day no elementary human rights in the society, though legally there are no disabilities. Their elevation from the lowest position of social and religious life to a better state is the duty of every Indian who considers them as Indians. On the Hindu lies this greatest blot. Even if they are considered bad in all respects.

Duty of the Hindus. It is the duty of society to educate him to better and cleaner ways of life which are considered more moral and human. Neglect cannot raise backward or ignorant or wicked people to better

status. The conception is that people can be improved in their status in this one life and need not depend for it till next birth. Karma can be changed by education, association and example and practice of new and better ideas and principles. They can be compelled to give up bad customs and vices by law as well as by preaching and education. The question of

Its continuance is untouchability is pressing us a danger. religiously, socially and politically.

On the welfare, goodwill, and co-operation of this large class will depend our strength and progress. To-day our nation and the humanity demand their emancipation from the thraldom of ages in which they are. Their slave mentality and condition have to be changed and a great limb of the nation is to be assimilated in the society. Their conversion to other religions would be a great danger to India. Their Shuddhi would be a great achievement, and the disappearance of untouchability a great epoch in Indian history. Their present position is a great hindrance to our national progress in all ways. Their awakening to their wretched position will lead to their hatred against other communities. The ideas of high and low human beings by mere birth are not human and based on false knowledge. Man is an alterable, educable and perfectible being. He is dynamic and progressive and hence requires scope for free action and guidance towards higher action, thought and speech. Low and suppressed position deteriorates

human beings just as high and privileged position elevates him and helps in keeping him at a high level unless he takes himself to bad ways of life perversely. Man placed in difficult circumstances can rise if there is in him the dissatisfaction with his surroundings, and if there is some scope for his movement and some response for his action. Untouchables who remained satisfied with and believed in their conditions of life never struggled for change. To-day times have spread dissatisfaction amongst them. Therefore their problems must be considered from a national and humanitarian view-point and not from the point of view of their hereditary status.

Great teachers and saints in the past have preached the equality of all castes and

Saints' and re-formers' attitude. They did not differentiate between high and low.

Bhagavat Gita speaks of the equality of a learned Brahmana, a cow, an elephant, a dog and a Chandala in the eyes of a Pandit. Buddha gave an equal position to all in his Sangha. Similarly other great men did it. But it was only a Paramarthika equality and not a social one. In the same strain the Vedantist Sankaracharya said "Whether one is a Chandala or a Brahmana matters not, he is a teacher, such is my opinion." Ramanuja preached equality in this world and admitted Chandala women and Sudras as disciples, and allowed them to come into temples and to bathe in tanks. His was not

however what is called social equality. Ramananda took disciples from lower castes. Similarly Kabir, Chaitanya, Namadeva, Tukarama and other Bhakti saints professed and preached these ideas. Some took food with untouchables. On their teachings arose a number of untouchable saints famous for their devotional hymns. But the society as such did not accept the principle of equality. They may fraternise with them religiously at certain festivals, such as Holi or Ramalila or at national temples, such as Jagannath of Puri in the East, Venkateshwar of Giri in the South, Vithoba of Pandharpur in Maharashtra in the West, but social strictness and also religious rigidity of castes as a whole remained.

Converting sects, such as those of Jainas, Buddhists, Sikhs, have not been able to eradicate these questions. They

Dissenting sects and new religious movements. have now become quietistic in the zeal of conversion.

Foreign religions, such as those of Islam and Christianity, are the only groups which offer equality of status and privileges to all who accept their faith in social and religious matters. New modern religious bodies, such as those of the Brahmo Samajists, Prarthana Samajists, Arya Samajists, Deva Samajists, Theosophists, recognise no untouchability or caste rigidity. On the contrary they emphasise on universal brotherhood, and are encouraging the low castes to ameliorate their condition and to improve their status. Hindu

society as a whole under the influence of the movement for Shuddhi and Sangathan is gradually finding its way to the removal of untouchability and the rigidity of caste system. The process is slowly going on. Antyajas are gradually rising by adopting other professions, such as cultivation, public service, military service, clerkships, teacherships, etc. This creates a new outlook in them and they become better in social tone and morals.

The modern educational, converting and political movements are bringing them rapidly

Modern education and political movements. forward and men from the untouchables themselves have taken to the task of their community's progress.

The public is now sympathetic and helpful towards their efforts to rise and to progress. We hope the problem of untouchability will be rapidly solved.

Hindu life is more sectional or compartmental than unitary. There are a number of social

The general tone of social life. and religious groups arranged under a confederal basis with a few common ideas

associating them together. Between different groups there is no real social life. There is no interdining, no intermarriage, no common social gathering where each one feels absolutely free and equal to the other even temporarily. Social life is thus exclusive and narrow. The system of touchability and untouchability is carried to excess and has been made a social institution

which debars people from associating freely with one another and from making common cause in weal or woe and in national dangers and calamities. People, if they meet in common, meet only for a certain purpose or function on certain occasions and not for social enjoyment or recreation. New sports, clubs, and gymnasiums are gradually changing this but not as a whole. The caste system and its tendency to split create new ranks, classes and subcastes where the conceptions of high and low, learned and ignorant remain deep-rooted. The society thus remains in a static condition, in a conservative mood, and maintains its hereditary character, composition and status. The social organisation is not receptive of new ideas and new men. There is no response in it to new freedom or ideals. Consequently co-operation with other groups becomes very difficult. Society remains blind and unprogressive. Individual is checked and not liberalised.

7. MUSLIM SOCIAL LIFE IN INDIA.

The principles and forms of Muslim social life differ from those of the Hindus. Though

Principles of social organisation. their society is based on and imbued with the tenets of their own religion like the

Hindu society, the principles underlying their social beliefs are absolutely different from those of the Hindus. The ideal Islamic social system is based on the principle of the equality of man. Every Muslim is equal not only in the

eye of his religion but also in that of his society, polity and law. There is no Varna or Jati system to create differences of high and low, touchables and untouchables, whites and blacks amongst the Muslims. There is the social equality of men of all races, along with the spiritual equality of all true Muslims.

But this theoretical social equality was not actually followed by Arabs in their relations to and treatment of non-Arab Muslims whom they called **Mawalis** or clients and whom they gave less of social and political privileges. Inter-marriages with them or giving of higher political posts to them were not appreciated but condemned. Arabs were proud of their noble blood and were not in favour of the equalitarian ideas of non-Arab Muslims. The same tendency was observable in other races when they were converted and when they acquired political power and prestige in a community or a country. The tribal or racial conception did not fully yield to the religious conception of equality. Hence we find to-day a number of restrictions on and prejudices against the ideas of social equality amongst Muslim peoples.

The system of slavery continued to exist amongst Muslims though their lot and position was much improved as soon as they became Muslims. Children born of a slave girl had the same rights as those born of a lawful wedlock. There is hardly any recognition of illegitimacy of birth in Islam. There is no sin attached at the birth. A man does not inherit the sins of

his parents or caste or colour. He can become equal to another in this very life by his own exertions. There is no caste stigma or caste honour. In the Islamic fold there is the doctrine of the brotherhood and equality of man. Muhammad says "Remember, you are all brothers. All men are equal in the eyes of God. To-day I trample under my feet all distinctions of caste, colour and nationality. All men are sons of Adam, and Adam was of dust."

In spite of all these theories and injunctions of the Muslim faith, Muslim society in India as

Presence of social evils. elsewhere is faced with a number of social evils born out of human nature and past and present human associations of the converted. There are a number of injurious customs and superstitious beliefs which require eradication before Muslim society can become strong and efficient to take a proper part in modern life.

The religious basis of every approved custom, belief or institution has given the

Religious basis. Muslim society a hide-bound character. It will be ex-

tremely difficult to change this and to create in it a progressive character. It can throw away accretions but it cannot give up sanctioned or traditionally accepted codes and customs of life. This medieval mentality based on religion is detrimental to the ideas and needs of modern life and progress. It is the greatest problem

facing the Muslims in their economic, social, and political regeneration in modern times.

Islam is a peculiar blend of the ideas of human equality and brotherhood, and theological absolutism. There is no right conceded to the

Authoritarian conception.

Muslims to go against the

revealed injunctions and interpretations of the Koran, against the sayings of the Prophet, the traditions of the Khalifas or the Imams, and the Futwas of Ulemas. The temporary time-value, place-value and human-value of social systems are not recognised. Hence it suffers and stagnates like other religio-social systems.

It is now admitted by thoughtful Muslims that there are social evils amongst them and they require reform. Whether the reform is to lead back to the correct teaching of an ideal Islam or to run forward on the lines of the necessities of modern humanitarian and international social life is also a great problem with them. But that reform must come is fully recognised. Whether the past ideals are to dominate or the future or modern needs are to inspire will depend on the temperament of the reformers.

The social evils which have arisen are due to the fact that Muslim society is not composed

Causes of social evils. of one race or one culture. A number of tribes or castes at different levels of culture, custom, and outlook have entered its fold. And when they did this against their own will or

conviction or out of necessity they retained many traits and customs of their old civilisation, society and mentality. Islam was merely a superficial superimposition. Most of the old ideas, prejudices and superstitions have remained amongst them. This was bound to be the result when conversion was not based on persuasion and conviction, but on force or necessity. Conversion in such cases was a nominal one without any real roots in the minds of the converted. Therefore there is a constant and permanent need of social reform amongst the Muslims of India.

To-day they suffer from caste ideas in spite of their ideas of equality and brotherhood. Caste ideas.

There are no intermarriages and there are discriminations amongst Saiyads (16 lakhs), Shaiks (333 lakhs), Mughals (3 lakhs), Pathans (35 lakhs), and others (270 lakhs). Intermarriages are very often avoided and are less common. There is the pride of noble birth and there is the difference of culture. But one good thing there is. There is no injunction against intermarriages and therefore this reform can come about easily by education and levelling of cultural ideas and customs.

One of the great evils amongst Muslims is the system of close marriages. There is a Close marriage. sort of clan endogamy resulting often in close marriages of first cousins. These lead to physical

deterioration and perpetuation of hereditary diseases. Intellectual and moral power is consequently stunted. Unless a system of exogamy is worked out this evil is likely to remain in such cases.

There is again the evil of early marriages prevalent in the society. There are a number of prepuberty marriages. Early marriage. They have to be stopped, and only those marriages have to be encouraged which take place when the full development of the boy and the girl occurs, say, at the ages of 20-25, and 18-20 respectively. Early marriages lead to early physical deterioration or death. Early widowhood also results from it.

Polygamy is another evil but it is not largely prevalent. Equal treatment of all Polygamy. wives is not possible. It creates domestic discord and misery. Hence it must be given up. No religion enjoins polygamy. It may in certain cases permit it. There is however a steady rise of public opinion against it. Ill-assorted marriages have also to be prevented between the very old and the very young. They lead to immorality, discontent, and ideas of sale and purchase of brides as cattle. Marriage is not to be licensed concubinage. It has the elements of companionship, mutual response, and domestic happiness. Woman is neither a slave nor a piece of property. She is a personality to be happily associated with in a joint endeavour towards happiness, a good family life and a healthy progeny.

The problem of widow remarriage is also facing the Muslim society, though there is nothing in the religion against it. Perpetuation of a life-long widowhood is tyranny on an unwilling woman. It encourages or connives at illicit intercourse. This custom is prevalent in the middle and higher classes. The force of custom or prejudice against it has to be minimised, and the social taboo on widow remarriage has to be removed.

Divorce has been allowed by the Islam, and marriage is not considered indissoluble. But it was not necessarily favoured. Man has however the power of putting an end easily to the marriage relationship which has proved unhappy, but woman has no power to do it except through a very complicated legal procedure.

The last but not the least is the great evil of Purdah which perpetuates the seclusion of women and their confinement to home where all contact with the world of life and progress is tabooed. It seems to have partly a religious sanction, and partly the force of custom behind it. To the extent to which it prevails in northern India it is inhuman. It is utterly condemnable whether religion, custom, need, man's jealousy, idea of woman as property or slave has sanctioned, maintained or perpetuated it. Text and tradition must be set aside

and the women freed from her life-long prison. Want of fresh air, of social intercourse, of free movement, and of joy in life are some of its evils which deteriorate her mind and body and consequently the growth of a healthy and good progeny is impossible. Stunted growth, physical deterioration and a life of idleness are the result.

The evils of joint family system are also visible amongst Muslims. A number of relations remain idle and feed at the cost of one or two earning members.

The problem of excessive expenditure on marriages is also facing the Muslims and causing a lot of economic misery.

The position of the woman, excluding the evil influence of Purdah system and consequent want of education, and pre-Position of women. valence of idleness and stunted growth, is better as regards the right of inheritance in the family property of the father and the husband, the right of divorce, remarriage, and endowments. But still the outlook of men on women is similar to that on a piece of property or a slave. It is a medieval or feudal outlook. It must give place to the idea and love of companionship, a sort of equal partnership in all virtues and undertakings of domestic and social life, and thus invigorate man, woman and child to a new conception and joy in the life of the world.

8. SOCIAL REFORM.

Modern social reform movement along with a general awakening of the people is due to a contact with and attack by

The rise of European society, morals
Modern Social and culture, European education
Reform movement. education, science and literature.

Their principles and ideals, their successes in worldly life in its various branches, and their rule in India awakened Indian social thinkers to a consciousness of new dangers and new freedom coming in their wake. An examination of the new and a study of the old began. As a consequence a revival of old and better customs, an assimilation of new and useful ways began to be preached. A change in the ideas of good and vigorous life took place and the social reform movement began. Attacks of Christian missionaries, and new social theorists upon the old ideas of Hindu society and religion, and large conversions into non-Hindu religions thoroughly roused the society first to oppose in their bitterness, then to study and later to value the necessity of social reform. Severe attacks were made against what were called new fads and fashions. Social reformers were themselves attacked in the press, on the platform and in other ways sometimes severely rebuked or ill-treated. Both the attacks on the old and against the new were very severe. Two schools, one of reformers and the other of orthodoxy, arose and took opposite sides in the controversy.

Social reformers were attacked as blind imitators.

Attack on social reformers and admirers of every thing foreign. They did not differentiate between essentials and non-essentials. They were accused of enmity or half-heartedness towards national political movement, and of their one-sided idea of reform. They did not show in their life any real love, sympathy or sacrifice for the sake of achieving their new ideals. They were found to be engaged in personal advancement and did this work of social reform by writing or preaching in leisure hours. They were a class of loyalists who would not see and condemn forcibly the wrongs of Government but on the contrary try to attribute some divine character to foreign rule in India. Lastly the people believed that their character as a whole did not justify their position as social leaders, and that it was the right of the Acharyas and caste organisations to advocate and to adopt reforms. Not even the Government by state legislation had any right to interfere in the social and religious customs and institutions of the people. Social reform was to be slow, cautious and gradual.

The orthodox people were attacked for their blind reverence for whatever existed.

Attack on the orthodox. They did not show any desire to know what is the need of society, and what is best life and its organisation. They were accused of killing and deteriorating society by their blind attitude towards new and valuable

ideas. They refused to look at the dangers of society and the havoc created by foreign missionaries by conversions and the discontent raised by their humanitarian methods and principles of social service and freedom. Their ideas of life did not help material progress and political regeneration and unity. It was only a blind or frowning attitude.

While these controversies went on a new class of workers who actually wanted to carry

A new class of workers and a great national awakening. out some of their new ideas in practice arose and gave a real turn to social reform movement. They made reform real and showed the public its good and evil results in particular questions and problems they undertook to investigate and to solve. Female education, widow remarriage, adult marriage, intermarriage, removal of untouchability, spread of education and other social problems began to be regularly worked out in institutions started by zealous, hardworking, and honest persons. This destroyed the sharp edge of social reform controversy. The public apathy disappeared owing to various influences. The spread of education and science, the preaching of modern religious movements, the study of the best and ancient Hindu literature by foreign and Indian scholars, the untenable position of some of the old customs, the missionary philanthropy in schools, colleges and hospitals, in looking after the welfare of the sick, the famine-stricken, the orphans, the lepers, the downtrodden and

others, and some of their large but peaceful conversions awakened their conscience and intelligence and moulded the mind of the young generation to the necessity and reception of reform ideas. This was largely helped by the presentation made by great scholars of the best and highest ideals of ancient Hindu society which were more in accord with modern ideas than the medieval ideas of Hinduism. The result was the awakening of a new national outlook on all social problems facing India.

The problem of social reform is very difficult in India. No doubt we have a back-

The problem of social reform. ground of common traditions in religion, laws, customs, institutions and even in their later perversions or confusions. But really speaking our social problems are different with different castes and communities, provinces and creeds. One type or one method of social reform is impossible for all. Some common principles and methods, some common limitations and aims may be recognised, but each group will have first to consider its present level of social efficiency and ideas. A number of special reforms have to be adopted and evils to be eliminated before a common social platform for reform can be created.

The chief aim of social reform will be to lead society to strength, purity and freedom so

The aim of social reform. as to stop the stagnation and deterioration of the race which is going on physically, morally

and intellectually. Rise of discontent in society is a danger to its strength and co-operation. Therefore a reform of social abuses is necessary and an adoption of certain principles of social justice, feeling and behaviour is to be striven for. Hindu society is to-day not efficient, strong, and free. It may have survived in the past because of a suitable medieval environment. To-day the environment has changed in every way politically, socially, religiously, economically and educationally. There are new ambitions and new conditions of life. Hindu society is seen to be unable to bear their strain. It is fallen in various ways.

Its obstacles.

Its various elements are not equally and properly treated.

Its various groups are not properly balanced and harmonised. Its vitiated and vicious parts are not segregated, eradicated or improved. There is a conflict and discontent within, there is an attack and conversion from without. It stumbles at every new step which it takes to progress because of its internal maladjustment and confusion. There is no unity or harmony within. Early models of social life are still admired and loved because they are old or because there is a feeling of horror and a fear of hell if they are broken. The hold of old injunctions and customs is very strong. There is a belief in their efficacy, goodness and strength because of their long continuity and preservation under various circumstances. Regard for fictitious purity and not strength is the aim in life. Fear of

change and its unknown results is ingrained in blood. These are some of the obstacles to a proper valuation of social life and organisation.

New social reformers have to a certain extent examined the bases of old society and Old society can- the needs of a new society. not continue. They have pointed out what they think as social evils.

They have studied the Sastras and shown what they have authorised as peremptory or otherwise, and what is the real nature of the customs and institutions they have advocated. To-day they hold that old isolation and seclusion are not possible. Interdependence, association and co-operation are the laws of the world. Contact and conflict of various ideas, customs and institutions must give rise to new values which will respond to new environment and new necessities. Otherwise there will be a decay and death of our social life it being left without any vigour to meet the new circumstances of human life.

The spirit which actuates social reform to-day is to liberate man in order to develop originality, enterprise and self-reliance in him in the worldly life. What is latent, good and powerful in him must be allowed to come out, and not suppressed under social forms. He is to be led from false constraint to real freedom, from credulity to faith, from

status to contract, from authority to toleration, from blind fatalism to a sense of human worth and dignity, from egoism to altruism, and from unorganised to organised life.

Our present ills are many. Our physical deterioration, our weakness of character, our extreme license in some and

Our social ills. Extreme bondage in other things, our want of initiative, power and cohesion, our intellectual poverty and moral cowardice are evident to all. Our social experts have concentrated their attention on the problems of multiplication of castes, removal of untouchability, bar to conversion, joint family, intermarriage, interdining, remarriage, adult marriage, old age marriages, polygamy, purchase and sale of brides, age of consent, dowry system, female education, Sati, widow's position and profession, temple prostitution, Purdah, and dignity of women. These are some of the prominent problems which are considered to be facing us. Early marriage and motherhood have brought about our physical deterioration, a large infant death rate, and the lowering of average limit of age. Others have resulted in degrading our women's position and part in society. Rigidity of caste system and untouchability have destroyed the organic unity and vitality of society and left it without a common aim and a central organisation. Every person does not feel himself to be a part and parcel of the whole society. He has no place and share in the whole group. The conception of society as a unitary organism

must be developed. Society must make the life of every one possible and good and progressive.

In the past we as a society hardly paid attention to these problems. Each family or caste did what it liked or what suited it. Each group settled its own social problems, laws, its advance or its outlook. Its movement, if any, was of slow assimilation. That there was change in the old rules and methods of life is undoubted. The maxim that custom is stronger than an injunction of Sastra left independence to the group to follow what it adopted as custom. There was another way in which social advance took place. The interpretations of religious teachers and the rise of new religious sects introduced new thoughts and new practices of life in society which influenced others. But on the whole we considered that our system of social life was perfect and divinely sanctioned and that no change was necessary. Backward castes were to make approaches to it as the highest system. Our Karma theory wrongly understood created a passive acquiescence in evil or in calamity. Our intense otherworldliness created amongst us a general indifference to secular interests, almost bordering on fatalism. The conception of man's high dignity and destiny in this very life under a discipline of better ideas and forms with the help of his new Karma or efforts was not largely held. Heredity and birth and not free-will and action were the only factors recognised in determining the essentials of social organisation.

Leaving aside those who are orthodox (Sanatani) or conservatives and who believe in Methods of reform: "whatever is best or divine, right and perfect," and who may be termed Daivavadi, we see that there are those who believe in voluntary reform and those in compulsory reform. Compulsory reforms are brought about by the state or Compulsory methods. caste by means of its coercive power. They are imposed from without. The state or caste may first ascertain the necessity of reform, but it forces its members to adopt it, and if they refuse it punishes them by means of its Danda. In certain cases the laws a State passes may be permissive or obligatory. In the first case the reform becomes optional. The abolition of Sati in 1829 was a compulsory piece of legislation. The Act of Remarriage is a permissive one.

The voluntary methods are based on imitation, revival, and reconstruction and rational Voluntary method. adaptation of basic principles of life to new needs by a person, family or caste without any outside force. It may be called the Sama method of reform from within.

Those who voluntarily imitate and adopt the social ideas and forms of the Europeans do not take into consideration Imitation. the special features of their past development, and the special needs of their country and climate, and they want to write as it were on a clean slate. This is a wrong position.

The needs of geographical environment and cultural heritage must be duly considered. All the old customs and beliefs are not wrong, on the contrary many of them are the only suitable ones and not the others. Man's past must be considered in laying out plans for his future. Reform must be based on certain basic principles of social life which must respond to human needs, environment, and temperament. It cannot be based on mere transplantation of foreign ideas and forms in a new soil not necessarily adapted for its vigorous growth. The imitation method hence is faulty from this point of view. It is not based on reason, experience, or any definite principles.

The method of revival of old ideas and forms which were lost or had decayed in course of his-

Revival. tory, but which are good and suitable to modern life

is followed by some. Those who think that the golden age lay in the past and the present is a deterioration from it believe that the old Sastras or codes gave better rules and principles of life and that we have fallen because we have left them. There is another class who accept this method of revival because they want a sanction for what they need in the old Sastras, otherwise they do not feel at ease with the reforms. They believe in the reforms but they are afraid of religious sins and hence they want the support of old Sastras. Thus this revivalist school which bases its reforms on old Sastric texts and their interpretations feels satisfied when it finds that the

old tradition is revived, continued and preserved. But there are two objections to this method of the revivalists. What will be their position in case they believe in a particular reform and there is no sanction or trace of it in old literature? Secondly disputes will arise as to what is old and sanctioned and what is otherwise; which period in our past history or which treatise in our literature is to be taken to depict our standard ways of social life, and what portion of it is to be revived and what to be neglected, is it to be a full revival? Otherwise some bad customs and forms which have decayed because of the progress in the social sense of the community and their untenability in a better environment will have to be revived. "Whatever is old is not necessarily good or gold," as the old saying says, just as what is new is not good. Every custom, belief and institution requires examination on its merits considering the needs of the country, the time, and the character of the people. Otherwise we shall have to revive the old customs of Niyoga, Sati, polygamy, animal sacrifice and a number of others which our higher conscience has abolished. This method takes conservative people ahead in matters of reform when they find sanction in the old texts for the new 'sin' they think they are committing.

The method of reconstruction of society based on rational consideration and adaptation of its

Rational reconstruction. basic principles to new needs appeals to the developed

conscience of the people, their sense of right and wrong, their rational ideas of happiness and misery and their essential wants and utilities. This method does not altogether neglect social traditions and ideals, the power of long-formed habits and tendencies, but it also looks to new factors of life and new principles of progress or happiness, and thus tries to adjust the past with future. It is neither orthodox nor heterodox, neither reactionary nor revolutionary. It boldly faces the needs of society and tries to reconstruct it and adopt its life to new environment and new progress. It makes the existence, vigour and virtue of society possible and progressive. There can be no best form of society which is not based on knowledge of man, his life, and the needs of his physical, and social environment. There cannot also be one form of society which is true for all times, and all types of men. The character of the age and of the man must be considered every time because both are changeable and not static. They want to produce the ideal out of the actual.

The revolutionary method of creating absolutely a new type of society based on certain principles of life which are not old is one which is followed by the adventurous few. They break the bonds of the past and create new social sects who oppose all old forms on grounds of reason based on their

Revolutionary method.

new principles. Just as the orthodox or the reactionary holds to a fixed old type of life considering it to be the most perfect and even divinely sanctioned and was in his day a revolutionary, so the revolutionary or heterodox also holds to a fixed new type of life considering it to be the most perfect and even divinely inspired and rationally worked out. This method creates first schism or Bheda in society and forms a new camp or caste which later on becomes as orthodox in its principles as the old from which it separated and opposes change. It does not inspire a large mass of people to accept the value of reform because of its extreme and rigid attitude. It does not remain receptive nor become responsive to new needs, and principles which were unknown when its social organisation was created.

Social reform is better and more stable if it follows largely method of slow absorption

Evolutionary method. Reform must not sudden conversion and revolution.

be an imposition but must bring about a change in outlook and mentality to be real and beneficial. In some extreme cases alone compulsory method must be adopted so as to decrease large social evil which is the result of an old custom.

Brahmos in Bengal adopted the revolutionary method. Arya Samajists in northern India (the Punjab) followed the revivalist

method by adopting the Vedas and Manusmriti as their ideal religious and social schemes of life. Sanatanists follow the maxim "whatever is, is best," and not necessarily "whatever is old, is best." The Hindu Sabhaists have adopted the methods of reconstruction and adaptation to new conditions of life, namely, the method of Sangathan and Suddhi, in which Sangathan reconstructs and organises the body and Shuddhi converts and changes the mentality of the society. They are reformatory and not revolutionary. Maharashtra and other parts are now following this line of reform. They do not believe in a break with the past but do not stop in the past. They want to do away with corruption, and respect the best spirit and tradition of the old. Converts to Islam and Christianity are blind imitators of new customs and reforms in which they merge themselves. They will change along with their fold. Buddhists, Jainas, Lingayats, and Sikhs created schism in the past. They were able to convert some or many but could not reconstruct the whole society. Ideal teachers created new groups of followers, but society retained its old ideas and sometimes became more rigid due to these schisms, and oppositions.

Personalities, institutions and forces which forced the problem of social reform on the Indian Social Re-public in the 19th century form in 19th and 20th centuries. may be enumerated as follows :—

(1) PERIOD FROM 1800-1830.

Raja Ram Mohan Roy is the greatest personality of this period. Then come the Christian missionaries, and Christianity. Lastly come the British system of government, its officers and scholars. They promoted new education in schools and colleges, revived and criticised old books and ideas, compared the new with the old, and passed laws against Sati, Thagi and female infanticide. Vernacular journalism appeared as a new force at this stage.

(2) PERIOD FROM 1830-1875.

Debendranath Tagore, Keshab Chandra Sen and Brahmo Samaj continued their activities. Dayananda Saraswati started his campaign and preaching. Missionaries continued their conversions and criticisms. Government adopted western education instead of oriental education as its aim under the influence of Macaulay and missionaries. All of them helped in founding schools, colleges and universities and advocated female education. Laws were passed regarding the validity of remarriage of widows. Social unrest increased and severe attacks of a large class of social reformers were made against Hindu society and religion. Foreign scholars continued their researches and publications of old Indian religious, philosophical, and literary works. All this awakened the Hindu social conscience.

(3) PERIOD FROM 1875-1890.

Arya Samajists, Brahmo Samajists, Theosophists, continued their religious, social and educational work. Similarly the missionaries did their work. Conversions of vast masses of depressed classes took place. Counter-attacks against religious and social reformers took place. Men like Ranade accepted a revivalist and reformatory position. There was a stir in the leaders of the community about the future of their religion and society. Government pursued its new educational, economic, and political policy and created a new atmosphere in the country. Western civilisation permeated the minds of Indians through English literature and contact, and thus created new ambitions amongst the youth. The study of Aryan civilisation and culture was conducted by European and Indian scholars. Their books and publications also influenced the mind of the young and old.

(4) PERIOD FROM 1890-1925.

The educated classes and also masses were stirred. An army of monks and teachers went from town to town and delivered lectures strengthening the ancient culture and faith in Hinduism. This led to the revival movement of Hinduism. The social conferences of Ranade, the Bharata Dharma Mahamandal and the speeches and writings of great personalities like Swami Vivekananda, Sister Nivedita, Ranade, Bhandarkar, Annie Besant and a number of

others in all parts and provinces of India showed this tendency.

Books like Satyarthi Prakash, Vivekananda's writings and speeches, Theosophical literature, Ranade's speeches and writings, Tilak's Gitarahasya, Swami Rama Tirtha's work and others bore a testimony of this spirit. The non-Brahmin movement in the South also showed the stirring up of other castes and communities.

Government and missionary policy continued. The age of Consent Bill controversy and its passing into an Act showed the new governing forces. The Reform Act recognised the individual as the basis of society and as a political unit.

(5) PERIOD FROM 1925 ONWARDS.

Hindu counter-reformation now comes. Shuddhi and Sangathan are adopted as weapons of social and religious reforms. Hindu society is trying to consolidate against Moslem attack and conversions. Social evils which have deteriorated it are strongly resented. The orthodox hold on the public is loosened. Admission of the converted and others into the Hindu society begins. Sankaracharyas and Sastris take a part in the social reform movement and justify it from texts and from the needs of times. The people begin to believe in the danger to Hindu Dharma, civilisation and the majority in India. The Reform Act makes communities ambitious and aggressive. Now

there is a fight for political rights and communal strength and freedom. Social reform along with political reform is now inevitable. The spirit of democracy is changing the mentality of all.

There have been two controversies amongst social leaders in India one about state interference in social reform and

State interference in social reform. the other of social or political reform first. A large class of people hate the interference of government because it is in the hands of foreigners. Such interference, they consider, is a lurking danger to society, religion, and culture. State however has interfered in social matters through direct legislation, such as prohibition of Sati, legalisation of remarriage, raising of the age of consent. State interference in social matters on its merit is not necessarily opposed by them. State in modern times has a right to remove recognised evils in social laws against particular individuals. Equalisation of individuals in status and freedom is one of its chief functions.

The question of priority of social or political reform is not now so acute, as both the reforms

Priority of social or political reform. are recognised to be simultaneously necessary. Social evils delay political advance for want of unity amongst the people, and political slavery deprives the motive force for social reform. Society is like an organism and its progress has to be simultaneous on all sides. One limb or one side cannot develop when others

remain undeveloped. Therefore the controversy between social reformers, who were loyalists and did not want political reform, and political reformers who were nationalists and wanted social order to change slowly and spontaneously is now not keen. New generation sees the necessity of national advance on both sides. Hence there is none of the past hatred and opposition between the political and social reformers. There is also now stress laid on economic and religious reforms or advance in order to strengthen the national advance. Man is not partial or one-sided. His various aspects are interdependent and must simultaneously advance so as to be helpful to each other.

SOCIAL REFORM IN ITS NATIONAL ASPECT.

Rapid means of intercommunication and the necessity of large human groups for the purposes of political safety have made isolation and inequality of small group-castes and communities impossible. Equality of behaviour towards all by every group is a national necessity. Toleration of one another's mode of life and the disappearance of the ideas of high and low, or privileged, common and depressed classes, or touchables and untouchables are the needs of our new national life. Common aspirations, common aims and common methods in general social behaviour will lead to the rise of a strong nation. India's future social efforts must lie in transcending caste, and communal, provincial and local boundaries. Even acceptance of the

same religion, or submission to the same political power does not minimise cultural, social and local differences or antagonisms. To-day India as a united group is a political and material necessity. In order to realise it and permanently stabilise it an attempt at a common social and political ambition and behaviour must be made. Some of the minor local but inherent differences may be allowed to remain in a system of federal constitution. But the country, the state, the unit must be India ; provinces and communities will be its divisions for administration or functional purposes. This ideal alone will save Indians from future chaos or civil wars and will give them peace, security and good government which are the prime factors in our future progress in other aspects of life.

At present there are tendencies of reorganisation of the administrative divisions of India

from two stand-points, one the Communal and communal and the other linguistic. Mussalmans want it from the communal point of view so as to maintain their majorities in the North-West Frontier province, the Punjab, Sindh, and Bengal. Hindus want it from the linguistic point of view so as to develop their respective culture and language which have provincial shades and literature. Both movements should not weaken the united political strength of India by their separate provincial and communal tendencies. Both must submit to national needs and

strength. There can be no objection to provincial autonomy in certain matters of cultural development, but it is not to be at the cost of India being a strong political power able to maintain her fundamental unity in international rivalries and encroachments, and provincial and communal jealousies.

9. SOCIAL SERVICE.

Society is like an organism. Amongst the individuals who compose it some are more advanced, more able, better equipped than others who are disabled, afflicted or helpless. Society can exist and progress if all of its members are efficient, harmonious and in good condition. A member of the society must help another in need and difficulties, otherwise he himself is affected adversely by his bad surroundings or associates. Mutual help and service is a social necessity as well as it is a human morality if mankind is considered in the spirit of brotherhood. It becomes the duty of every one to remove disabilities and consequent miseries of their brethren and to help them in obtaining opportunities of living a healthy and full life. This social work must be considered not as an act of charity but of responsibility,

What it does? of justice and social betterment. It consists of all kinds of work done by people in a selfless way with the specific intention and object of making the society and the world better and happier.

Social servants pay attention to the weak and also to the wicked, to the waifs and vagabonds, whose presence is a drag on or danger to society. They try to lift them out of their conditions and temperaments in a spirit of brotherliness and service and thus spread happiness and good ways of life amongst mankind.

This work has been done by individuals single-handed or through institutions. In old days Bhiksus or monks

Social service in the past carried on the work of education, medical relief, charity and spiritual enlightenment in all parts of the country. Emperor Asoka helped in this work. Village communities also did the work of helping individuals in the village by maintaining hospitals, wells, shady trees, food-distributing centres, rest houses, and provided water, food, and medicine for birds and animals. Similarly rich Vaisyas and caste organisations helped the poor, the sick, the learned and the religious. It was king's duty to give help to all these including orphans and widows and look after their maintenance.

In modern times these old methods still continue and new methods and organisations

Social service in modern times. have come into existence to organise social work and service. Seva Sadans look to the wants of helpless women, to their medical relief and education and professions. Seva Samitis look to the economic, social and religious uplift of the aborigines, such as Bhils,

or do volunteer work in large crowds and congregations on religious festival days. Social Service Leagues look to questions of prohibition of drink or temperance, child nurture, maternity wants, prostitution, sanitation, hygiene, and to the spread of good word, deed, and thought.

Special missions look after depressed classes, criminal tribes, orphans, helpless women and homeless widows, dis-

Special missions. ease and disabled persons and create industrial homes. There are Red Cross and Crescent Societies who look after the wounded in war. The ambulance corps take charge of and render first aid to those hurt in busy towns or wars. University settlements work amongst the slums of the industrial cities and help in their sanitary housing, sanitation, education, medical relief, drink, prostitution and general morality. Christian missions and the Salvation Army have done this work for a long time under various circumstances and in different parts and peoples of the country though with an object of converting those whom they help. Governments have often helped these bodies directly with money and influences. Arya Samajists and Brahmos, Ramakrishna Asrams and Hindu Sabhas are also doing this work without government help but as God's work. Without a religious basis and fervour social work amongst the lowest and the filthiest is not possible, nor it is continuous, progressive or permanent.

Growth of higher religious

Growth of a social conscience and the science of social service.

Vendantic type Christian missionaries have shown it in the past, and new moral humanitarian ideal is doing it in the present. The social worker is now properly trained in the work he has to undertake. He must know the problems he has to deal with and the various methods of approach to them. There are now institutions to educate a social worker. They have made social surveys of villages and towns and know the various methods of proper social service in various matters affecting the persons who are to be served or the conditions which are to be met with. There is growing up a science of social service. But the essential thing is social or humanitarian spirit or conscience.



CHAPTER VI. AESTHETIC LIFE.

Art is the application of skill or dexterity by man in producing what is useful or beautiful.

Fine arts. It also means the occupation in which skill is so employed.

Arts are divided into various classes by the ancients as well as by the moderns. The useful, mechanical or industrial arts are those in which the hands and body are more concerned than the mind, as in making clothes and utensils. These are called trades. The liberal arts which develop intellect include the sciences, philosophy, history, etc. The fine arts with which we are here concerned are those which have primarily to do with imagination and taste and are applied to the production of what is æsthetic or beautiful. They include poetry, music, painting, engraving, sculpture and architecture. Æsthetics deals with this science of the beautiful or taste in nature and art, especially with the expression and embodiment of beauty by art.

Art is called Kala by Indians. They generally used the expression of 64 Kalas to denote its extent. These Kalas

Various Kalas. were distinguished roughly as hand-kalas, head-kalas, and heart-kalas. They included useful, intellectual and beautiful Kalas. Varying lists of Kalas are given in

Sukra's Nitisara, in Kama-sastra, Silpa Sastras and other books. These lists are not fixed nor exhaustive. Every art or profession or occupation is a Kala. Sukracharya classifies seven Kalas as Gandharvaveda-kalas, ten as Ayurveda-kalas, four as Dhanurveda-kalas. Vatsyayana classifies them as Kama-kalas, Jnana-kalas, Karma-kalas. Kama-kalas deal with those giving pleasure, satisfying taste and expressing the beautiful. Karma-kalas deal with what is useful or mechanical and is Silpa. Jnana-kalas deal with those awakening and developing mind and intellect. Lalita-kalas are seven, namely, poetry, music, painting, sculpture, architecture, dancing and dramatic arts. We are however here concerned with some of them, namely, architecture, sculpture, painting and music, from the Indian point of view and we want to deal with their function and distinctive note.

Man has pursued these arts from ancient times in order to express his inner feelings,

The nature and emotions, sentiments, and form of Art. tastes in their highest, noblest, and most beautiful

forms with the help of his senses and organs on and with suitable materials with the aid of implements in order to experience pleasure himself and to share it with others, or to create those feelings in others. These beautiful expressions are either in the nature of movement, voice, or form which please the eye, the ear, or the heart and create response and joy.

in others. The artists follow certain limits in expressing them. But they are not rigid. Freedom is always necessary in using or adopting them while creating the works of art.

Art has originated in various traits or needs of man. His sportive instinct, his

Its origin. desire for attraction, his joy in imitation, his will to

be remembered, and his nature of sharing his extreme feelings of joy, sorrow or devotion with others by various bodily, mental or vocal expressions, or through other objective shapes and forms, have all contributed to the rise, continuity and development of art.

India has developed its own art-conventions and associations, tastes and technique. The artist generally delineates and expresses his work in these terms, symbols or limits, but in the heights of his creative impulse he may neglect them and express himself fully in a new way and in a new mould.

Notwithstanding the endless diversity of races, creeds, customs and languages, India as

The note of Indian Art. a whole has a character of her own which is reflected in

her art. The real Indian art

is essentially Hindu. The Hindu genius produced its own peculiar and essentially original art. It is a product largely of religious emotion. Her best art is a lofty and adequate expression of the religious emotions of the people and their deepest thoughts on the subject of the Divine. E. B. Havell says it

possesses "A depth and spirituality which never entered the soul of Greece" in its sublime imagination and loftiest idealism.

Indian art grew spontaneously out of its own environment and temperament. Its forms,

Its spontaneous character and expressions growth and character evolved out of its social needs, religious and philosophical ideals and geographical influences.

It represented people's ideas or experience and served their purposes of life, and not individual types or traits. It is produced by artists who follow certain past traditions and technique.

A. C. Swami says that changes in form or in quality which distinguish the art of one age from that of another reflect the necessities of current theology and the changes in racial psychology, vitality and taste. There is no purpose or calculation in the change on the part of the artist. The best artists give the mind or the heart of the age, that is, the aspirations, ideals, and forms in which they live, and their highest art is charged with spiritual intensity and spiritual message and sometimes with intellectual and emotional revelations. The message is one of seeking the highest joy and peace, friendship and compassion in the universe. Mere imitation or representation of nature is not the aim of Indian art. It wants to reveal what lies behind nature and its forms. Therefore there is no realism or the imitation of an object. It wants to depict true reality of the universe and not the changing world and its temporary and accidental

forms. The absolute or the real behind all is God, and the function of art is to interpret Him to all. This could be done by deep concentrated thought and intuition or imagination born of it. Therefore if art is imitation it is imitation of Divinity which is not visible but which can be grasped by intuition and deep contemplation. Hindus regard all human life as religious and therefore in representing life it is done for the sake of representing the Divine which inspires and actuates it. This is done by subordinating the representation of the usual conceptions of human beauty and form to the ideal of representing only the ultimate realities and abstractions of human life. The accurate representation of physical beauty or forms is a hindrance to the complete expression and grasp of the artist's divine revelations. It is rejected as an unnecessary detail.

A general conception of art is the imitation of beautiful things, real or ideal. But the

Indian aim is the controlled expression of human Rasas or emotions, where form, colour and sound are a mere means to a higher realisation. These Rasas are Sringara (erotic), Vira (heroic), Karuna (pathetic), Adbhuta (marvellous), Hasya (mirthful), Bhayanaka (fearful), Bibhatsa (vulgar), Santa (peaceful) and Raudra (terrible).

The conception of beauty is always coloured by love. In India however this love is the love of the absolute and universal when the religious art is at its best. Human love, if

expressed, generally indicates the conception of Divine within.

The representation of various objects, such as birds, flowers and beasts, is done more or less

Use of objects as pictures from memory and imagination and not from symbols.

nature, and serves as symbols or decorations to strengthen the effect of the main aim of the work of the art by giving its mythological, esoterical or historical associations. These pieces of art represent more the thought and the history of the people and their conceptions of the highest or best life in a particular age. The artist expresses, as it were, the race-mind and is one who knows the life of the people.

The mythological, esoterical or traditional symbols, forms, postures and attitudes represent largely conventional race conceptions. Hence they are easily understood by the people who know them being surrounded by them in their daily life.

The Western art is greatly realistic and much developed in its technique. It wants to

Western Art. represent objective perfection, the physical beauties, the human tastes, the natural objects, and not so much the divine in human form or in other objects. Its ideal is the ideal of human form, human activity, strength, and love as admired in this world, and not the ideal of spiritual devotion, repose, and harmony with its smooth, slender and refined or ascetic forms and bodies.

There is no mystery or mysticism in Western art. It is satisfied with its objective attitude and the proper or ideal representation of its worldly objects and passions. Consequently it has succeeded in developing mechanical perfection of decorative details. The far-off quest of the soul, its divine love, its spiritual struggle, its relation to God and the Universe which are transcendental in character are hardly studied, realised or expressed. The spiritual man, how he walks, sits, speaks, behaves, looks, is not revealed in their works. Its standards of taste are more intellectual and more human than metaphysical and spiritual. The Western art pleases by its worldly familiarities, the Indian art appeals when one realises the manifested Divine behind. Indian art like Indian civilisation is a true expression of its racial ideals and culture, and is animated in its various expressions by the same common spiritual spirit which subordinated the claims of body and this world to the aims of the soul and the next world. It is a surrender of human soul and its worldly ambitions to the Divine soul and its manifestations. Christian medieval art represents similar ideals. It emphasises more the bringing of 'the Kingdom of Heaven on the Earth.' Hence the statue of every saint, the church of every sect, and the picture of every Madonna breathes the influence and message of the Divine in man or through man and his surroundings. Similarly the Indian art delineates Indian dreams and thoughts of God, and

not the usual realities of an imitative or worldly art. This synthetic note in the Indian art harmonising the individual with the Universal is the characteristic of its highest art. India, however, has not neglected the lower or worldly human or secular art. Her own people spontaneously, or under the influence of foreigners like Greeks, Persians, and Europeans, have created works of art, which represent entirely human conceptions of taste and beauty, in their historical, political, social, or individual subjects without any touch of religious emotion in it. But in these they have not specialised and owe something to foreign technique and taste. The pictures and statues of historical personalities and places, wars and market-places, lovers and their meetings, and various other incidents in a royal career or in a lover's intrigues are realistic representations of worldly life. But these are not India's specialities or distinctions. Only a statue or a fresco of a calm and compassionate Buddha, a temple of Visnu or Siva worship or a mosque of prayer characterises a large part of Indian life and its aim. The religious tone and ideals behind them are characteristically Indian with their large synthetic vision rising above the conflicts of evanescent daily life and leading to Mukti or Nirvana, contentment or bliss in a union with the Divine, and as an eternal salvation from worldly miseries, sorrows, attachments which is the goal and gospel of Indian life, where man becomes the Whole, God.

This highest ideal is fully expressed in our works of painting, sculpture and architecture and in our best music where Divine love, and soul's hankering for Divine love and association are fully depicted or sung.

I. PAINTING.

(विम्बकला)

The art of painting is a human art and represents forms, feelings and beauties in nature and in man more easily and definitely than that of sculpture and architecture. It appeals through the eye. It can be enjoyed by all at the same time without its losing its beauty. It can be developed by devoting study, thought, and effort to it to strengthen the artistic instinct, taste or genius which one naturally possesses.

This art is stated to possess six limbs (Sadangas), namely, (1) Rupabheda (distinction of forms), (2) Pramanam (proportion), (3) Bhava (feeling), (4) Lavanyayojana (infusion of beauty or grace), (5) Sadrishya (similarity in appearance) and (6) Varnikabhangha (use of colour and brush). Modern painters state the following characteristics :—

(1) External lines, (2) light and shade, (3) size, (4) arrangement of colours, (5) proportion, (6) proper appearance, (7) one feeling, (8) appropriateness of emotion and colours. Famous artists create their own methods and materials. They work through inspiration and

are free in using their skill. Their works are full of message and reality.

Paintings may be classified as those relating to spiritual, Pauranika or historical, social, political, imaginary, comic, individual, natural, and emotional subjects.

The art of painting was well-known and developed in pre-Buddhist times as is evident

Pre-Buddhist from Indian literature. It Art. was largely secular and usual-

ly in frescoes on the walls and floors of kings' palaces. In Buddhist times religious influence changed the nature of art, and the artist began to paint only religious incidents in the life of Buddha and his followers, and in the life of gods of other sects. The rules about painting as a whole and about the size, shape, and colour of every god, individual or object represented were fixed and followed by all. There were also detailed rules as to how and what should be painted. Certain prohibitory rules were also observed.

The Buddhist school of painting and the relics of their work (50 A.D.-700 A.D.) are the

Buddhistic Art. most important of our possessions to-day. Its religious

fervour gave an impetus to an art which spread in Ceylon, China, Java, Siam and other parts of Asia along with the message of Buddhism. This art represents the incidents of Buddha's life and the message of Buddhism whose spread was helped by it. Its examples may be studied in the frescoes of Bagh and Ajanta caves. There

were many picture halls in the Buddhist Viharas. Art of painting was spread throughout India in ancient times on the walls of the temples, caves, and palaces. This art decayed after the decay of Buddhism and we do not see its rise till the times of the Moghuls.

Akbar gave impetus to this art, and thus arose the Moghul school of painting. It is initiated and influenced by Persian painters, their technique and models.

Moghul Art. Its objects were at first confined to palace personalities and then to other persons. Jehangir largely encouraged its spread. Aurangzeb gave a blow to it. This Moghul school contained both Mussalman and Hindu painters. Indian artists did not succumb to Persian influences but built their own style different in its temper, outlook and technique. Their portrait and book painting is famous. Courts, hunts, games, and pageants were painted by them.

Rajput school of painting represents the old Hindu tradition. It was encouraged by

Rajput Art. Rajput princes at Jeypore, Jodhpur, Udeypur and also at

Kangra and in other states in the Punjab. The latter is known as the Pahadi school. The Rajput school represents both religious and realistic or secular aspects of painting. The Moghul school is only secular. The Rajputs painted various scenes, gods and persons on palace walls and also on paper. The Moghul and Rajput schools have influenced each other, but they are two

distinct streams of entirely different temper and inspiration. Moghul painting was principally secular in its inspiration, intent upon the present moment, and profoundly interested in individuality. It is not idealisation of life but a refined and accomplished representation of a very magnificent phase of life.

These Buddhist, Rajput and Moghul schools are the three schools of painting of the past.

After the coming of the Modern Art. British new schools have arisen which are partly or fully imitative in their objects, models, tastes and technique of the West. New indigenous schools of painting are also rising which want to keep to old traditions in ideals but are influenced to a certain extent by new art canons and conventions. All these various schools will fully enrich our art conceptions if properly developed, and we will have various aspects of the art of painting as developed here and elsewhere.

This art is also seen developed in the decorations of books and we find numerous pictures delineating some religious or mythological incident embodied in Bhagavad Gita, Bhagavata and other sacred treatises, as well as in Muhammadan books. Painting can help to-day in giving a message of patriotism, nationality and civic life to the people by dealing in its works on walls and public halls with the notions and necessities of common life and common aspirations. It should delineate the highest ideals of national history and service.

The young should imbibe their spirit and mould their future life accordingly.

Ancient universities had schools of religious paintings and sculpture which carried the same message to the young through their work.

2. SCULPTURE.

(शिल्प कला)

Sculpture is the art of carving, cutting, or hewing wood, stone or metal and other hard or plastic materials into statues or figures of men, beasts, and other things. It does not seem to be well developed in the very early period of Indian history. It was associated with or formed

Early sculpture. a subordinate part in architectural works. It developed in connection with ancestor-worship and hero-worship. We find some stone images of kings belonging to the 7th century B. C. but they are not in any way powerful in conception. They are life-size human figures and show physical energy more than anything else. There is no philosophy or religious devotion behind their art. It is a crude and unrefined representation. But there is no foreign model or influence working on it.

The great age of sculpture came when Upanishads had developed a philosophy of the

The great age of highest good or spiritual freedom which was to be attained by personal devotion sculpture develops on Upanisadic background. and contemplation or experience of spiritual truth. This prepared the

religious background in which the individual soul struggled to contemplate and to unite with the Universal soul.

This religious attitude was variously expressed by Upanisadic scholars and Buddhist and Jaina devotees.

To them Moksha, Nirvana or Kaivalya became the be-all and end-all of human existence. Their ideal man or

The ideal spiritual superman was a Parivrajaka, man.

or a Bhiksu or a Yati. How

this superman lived, sat, spoke, walked and contemplated came to be the thing to be known and remembered. There was no cult of Gods and their worship. In the early period there was no thought of expressing these spiritual poses and truths in art. But at a later period when Buddhists came in contact with the world outside India, especially the Persian and Hellenic, they were inspired to record their spiritual ideas in images and pictures. They especially carved or painted the incidents in Buddha's life in stones and on walls. It was this spiritual devotion and inspiration which developed their art.

A new school of art, known as the Gandhara school, later on arose, which tried to combine

the old Indian traditions, Gandhara School.

religious thoughts, and foreign Greek influences in technique. But it maintained its own dominant religious conceptions and did not imitate foreign specimens of art. Its effort was to create something finer

and more real than mere physical beauty or natural forms. It suggested the higher aspect of spiritual beauty which could be realised by subordinating or suppressing worldly desires and attachments. The man who controls himself and his worldly passions in pursuit or contemplation of the highest is the spiritual ideal of India. Such men fully developed spiritually are the subject of statues or carvings. The form of their body under such a severe spiritual discipline is the only proper form to be represented in art. It is not like the usual physical form of an ordinary man. Buddha after enlightenment was the ideal spiritual man with a body developed accordingly. He was described as broad-shouldered, deep-chested, golden-coloured, smooth-skinned, and supple and lithe like a lion.

But this highest Indian ideal was never realised in the Gandharan art. The lofty calmness and contemplation, simplicity and compassion of Buddha are not there. Indian art wanted to bring something of the beauty of the other world and its tones into this world.

Though the Gandharan art is greatly influenced by Greek taste and technique, it later on became fully Indian in tone and character, and dropped its foreign influences.

Buddha, Siva and Visnu or Krisna are the religious deities which became the centres of sculptural inspiration. Incidents in their lives and their associates were beautifully carved in stone and other materials. Their images

were largely used in temples. Minor deities also came to be sculptured for devotional purposes.

The Southern school of sculpture is purely indigenous. Agastya, Kasyapa, Maya and other masters laid down the Southern school. canons and conventions of the creation of images and other forms of sculpture. They preserved the religious tone of sculpture and gave their images and statues a spiritual character. In Indian art there is God in man while in the Greek art there is man in God.

3. ARCHITECTURE. (वास्तु कला)

Architecture is the art of building houses, temples, churches, and other structures. The Architecture. various methods in which they are built are known as styles of architecture. These styles show the ideas of beauty, taste and technique of the various peoples who have created lasting works of this art in order to satisfy their conceptions of a good house, or the temple of God.

Strength, convenience, and beauty are the necessary elements in a piece of good architectural work. Strength depends on the material used and the advanced knowledge of construction ; convenience on the needs of life or purpose for which it is to be used ; and beauty on the conceptions and ideals of what is beautiful. The fine art of architecture mainly concerns itself with these aspects of beauty developed in

a structure. Buildings are famous for their massiveness, proportion, skill in sculptural decorations and in engraving, simplicity or grandeur.

The art of building is very old. When man left living in caves and huts, and took to houses during his agricultural stage of life, the necessity of strong and permanent buildings arose. The material and climate of the country and the skill of building gave particular forms to early buildings in different countries. Then as the needs, knowledge, and various aspects of his life developed, different styles came into existence. They influenced one another during their mutual contact. Thus the art of architecture developed in various countries and passed through various stages and styles.

There are large relics in India of great architectural works belonging to various periods. There are also a number of old authoritative treatises concerning the rules and methods of building known as Silpasastras and Vastusastras. There are also now living persons and castes who do the building work according to past traditions.

The main human influences which went to build up national styles of architecture in India are the kingly ideas of building palaces and other royal structures, the religious needs of building houses of gods, and the social needs of tanks, wells, and other buildings. Wood, clay and

stone have been used in India for these purposes. In Mauryan period there was a large influence of Persian models and styles. Needs of Buddhist stupas, viharas and chaityas, caves, pillars and universities gave a great impetus to the structure of these new styles in India and the use of stone material. The next period of the development of this art was the Gupta period (320-500) when various styles and ornamentalations in temples, caves and other structures developed.

The other important style of architecture is the Dravidian, largely relating to the construction of temples. Its examples are found all over the South, *e.g.*, Tanjore, Madura, Trichopoly, Halebid. The Kailasa temple of Ellora caves in Maharashtra is unique in the grandeur of its conception, execution, and art. Northern Indian and Jaina architectures have their own peculiarities. Various temples and old structures in different parts are a standing testimony to their greatness and grandeur.

Mussalmans brought their own conceptions of architecture and influenced the indigenous art. The Indo-Saracenic architecture is the result. It has various styles, Pathan, Provincial, and Moghul. Structures like Kutub-Minar and various palaces, mosques and tombs are the relics of these pieces of art. There has been a great substratum of Hindu ideas in these styles in Malwa, Gujarat, U. P., Maharashtra and other parts. They are very beautiful creations of the architectural genius of India. There are many

masterpieces left of these various styles. The Moghul architecture has left a jewel of art in Tajmahal. No doubt there are other structures, such as those at Sikandara, Fatehpur Sikri, Agra, Delhi, which are the greatest treasures of India where both Hindus and Mussalmans have joined to create a great national architecture whose value and place are very high in the artistic world.

There are however a number of independent foreign styles of art spread everywhere in India during Mussalman time. To-day the art of architecture is also being influenced by Western models and technique. India thus presents now either a mould or mixture born out of these various influences.

The best period and examples of Indian architecture are inspired by religious ideals both Hindu and Mussalman. The relics of these numerous examples of art in temples, mosques, tombs, and ghats indicate this fundamental fact of the mind and spirit behind all our art, pictorial, plastic, or architectural, namely, to bring or to represent the spiritual in the world.

4. MUSIC.

(गीतम्)

The art of music in India is as old as the Vedas. Its form and spirit are the typical

Its religious character. creations of the Hindu genius, where the Mussalman and the foreigner have completely merged themselves and have become Indian in everyway. The greater part of Indian music is

religious or devotional. Hymns of the Sama Veda, songs of saints, and prayers of priests, encouraged the development of the various Ragas of music to be sung at different times and to meet or to evoke various sentiments of the singer and the hearer, the devotee and the divinity. The love, the fear, the joy, the sorrow, and various emotions which rise in human soul burst out in expressions which captivate the hearer and produce in him similar feelings and join human hearts. Similarly the devotee communes in songs with his Deva and gets himself in tune with him in his ecstatic mood.

Music is not only a self-enjoyment helping to pass time or trouble. It creates a union of hearts and souls between self and other, man and nature or God. The intense yearning of the human soul for the object of his union is seen when he devotes his various periods of time to please his god in various types of songs, as a lover would do to attract and please his beloved.

India is a land of music which has been highly developed as an art by Indians. Society, religion, royalty and nature, Its masters. all encouraged it, both vocal and instrumental. Dancing also forms a part of music in India. Gita, Vadya, and Nritya are the chief elements of music, in the ecstasy, rhythm and melody of which man loses himself and becomes one with the emotion or universal spirit which he is evoking. The mouth, the

hand and the foot are the three limbs used for producing music. It is loved not only by human beings but also by birds and beasts. It relieves physical and mental troubles and concentrates mind and heart on a subject or emotion. Music has its science which has been developed by great singers. Every kind of it has its own rules of composition, time and expression. It is definitely known what Raga evokes what particular feeling and creates what particular environment. There are two methods of Indian music, Northern or Hindustani and Southern or Karnataki. Great names in music leaving the ancient masters of Indian music are such as, Gopal Nayak (13th century), Amir Khusru (13th century) who combined Persian and Indian music by creating new Ragas, Baj Bahadur of Malwa (16th century) and the most famous Haridas Baba and his pupil, Tansen, during Akbar's period (16th century), and Jagannath Kavirai (17th century). There are also a number of other great names. Tansen became a Mussalman, but his descendants have retained their mastery over music and created new Ragas which are sung now everywhere. Mussalman singers have composed songs in praise of Hindu gods especially Krisna. Krisna has inspired the best music in India, where Hindus and Muslims have lost their religious hatred and combined to evoke the best religious spirit through Krisna and Rama songs. Mussalman families have carried on the best traditions of Indian music.

Indian music is not only religious, but also erotic, amorous, social, natural, warlike. It is one of the best products of Indian genius and shows India's intensely human character.

5. DANCING.

(नृत्यम्)

The art of dancing is very old. It was early systematised into a science by Indians.

Its aim. Its poses, pauses and gestures which denoted, represented and excited various feelings were studied and properly laid down. It was mainly used for social amusement, for exciting individual valour, love or devotion, or for representing objects or ideas. In India some of its postures have symbolic and religious significance. Dancing is able to represent various ideas of rhythm and beauty, infinity and intelligence, grace and strength of love, and terror of gods. The god Siva is a great dancer. He is known as Nataraja or the Lord of the Dance. The mythological story of Siva's dance is given by Havell as follows.

“Once upon a time, Siva disguised as a Yogi came to a forest hermitage to argue with certain Rishis who held heretical doctrines. He easily defeated them in argument, and they in a rage tried to destroy him by black magic, first creating a fierce tiger in the sacrificial fire. Siva seized it in its string, stripped off its skin with the nail of his little finger and wrapped it as a

garment about his loins. Then they created a venomous serpent which Siva took and wreathed as a garland round his neck and began to dance. Next an evil spirit shaped like an ugly dwarf rushed out of the fire. But Siva crushed it under his foot, broke its back and then resumed his triumphant dance, the dance of the Cosmic rhythm with all of the Devas and all of the Rishis as witnesses."

In this symbolic dance the "activity" of the great god is represented. This activity is made up of the Panchakrityas or five movements. The first movement is that of creation. Out of the rhythm of Siva's dance the Universe was born. The second is that of preservation. By its rhythm the Universe is sustained in equilibrium. The third is that of destruction by which living forms are destroyed so that new forms may be reborn. The fourth is that of reincarnation through many lives or through the illusions of material existence. The fifth is that of salvation or ultimate release, Nirvana, Heaven or Samadhi where God-consciousness is realised.

Similary, Kali, the goddess of Destruction, is imaged as dancing. She is seen with dishevelled hair and protruding tongue, with blood trickling from the corners of her mouth, a necklace of human heads hung round her neck, and an apron of dead men's heads round her waist as she dances on the prostrate body of her husband.

Woodroffe explains the Kali dance in the following words:—

“The scene of the dance is the cremation ground, amidst white sundried bones and fragments of flesh, gnawed, and pecked at by carrion beasts and birds. He, the heroic worshipper (Vira Sadhaka), performs at dead of night his awe-inspiring rituals. Kali is set in such a scene, for, she is that aspect of the Great Power which withdraws all things unto Herself at and by the dissolution of the Universe. He alone worships without fear who has abandoned all worldly desires and seeks union with Her as the One Blissful and Perfect Experience. On the burning-ground all the worldly desires are burnt away. She is naked and dark like a threatening rain-cloud, for She who is Herself beyond mind and speech, reduces all living things into that worldly nothingness which, as the void (Sunya) of all which we know, is at the same time the All (Purna) which is Light and Peace. She is naked being clothed in space alone (Digambara) because the great power is unlimited; further She is Herself beyond Maya, that power of Herself with which She creates all Universes. She stands upon the white corpse-like (Shavarupa) body of Siva. He is white, because He is the illuminating (Prakasha), the transcendental aspect of consciousness. He is inert because He is the changeless aspect of the Supreme and She is apparently the changing aspect of the same, being twin aspects of the One Who is changelessness and exists as change.”

Krisna's dances, such as Kaliya Mardan and Radha Krisna episodes, represent the Universal aspects of life. Kaliya, Krisna's dance. the serpent, represents the embodiment of all that is vile and wicked in the world. The dance of Krisna represents the fight with the devil and its final conquest by the Divine spirit. The Rasakrida of Gopis and Radha represents the eternal longing of the individual soul (Radha) to join the Divine soul represented by Krisna. Every posture and movement of dancing girls of India represents some Radha Krisna episode.

In this way Indians tried to visualise the divine message or the human spiritual longing or the evolution and involution of the Universe and God's activity through various forms and symbols of art and to keep it before the people so that they might not lose sight of the highest truth in their worldly pursuits. The basis and aim of art is spiritual.



CHAPTER VII. EDUCATIONAL LIFE.

HINDU EDUCATION.

(A) Brahmanic System.

Education in India was an activity of the people not a function of the State. State Education a indirectly helped by making people's activity. gifts of money or grants of lands and villages to famous teachers, learned scholars, and schools and Universities. But education was organised by the people and was independent of State control.

Education was socially recognised as a necessity in the earliest stage of human development.

Education organised as a social institution, in the preparation of this and next life. The stage of Brahmacharya was organised as a social institution for the twice-born who were to go through a course of studies and discipline under the guidance of a teacher in a school or a university before they could take to married and professional life.

Education was divided into religious, philosophical, cultural and scientific aspects on the

Various aspects of Education. one hand, and professional or economic on the other.

The first relating to religious, philosophical and scientific subjects and the general principles of various Vidyas was

imparted in educational institutions, Pathashalas, and Vidyapithas or by renowned teachers in their Asramas, and the other which was more practical and professional and relating to various Kalas was acquired by apprenticeship at home under the father, or in the workshop or under the craftsman's guidance by doing actual work. Therefore we find Brahmana teachers largely teaching divinities, humanities and principles of Ayurveda, Dhanurveda, Gandharvaveda, Silpasastras, and Arthasastras, but for technical education even in those Sastras and Vidyas, and much more so in Kalas, students had to attach themselves to professional men, Government departments, guilds and others.

Education being in individual hands or private institutions maintained individual freedom and initiative and consequently many distinct schools arose in various branches of knowledge.

Hindus desired for all kinds of knowledge. Their very word "Veda" means knowledge. Of course the word came to have a restricted meaning, namely, sacred knowledge as embodied

The education of in the four Vedas, which was given by inspired seers or the four Varnas. Rishis. But this was only

religious knowledge. Hindus aimed to acquire all kinds of secular knowledge for worldly welfare and for good social organisation. They struggled very hard to preserve whatever knowledge they had and to develop it in spite of great odds. Education and knowledge were

hardly neglected. Along with the knowledge of God they devoted themselves to the acquisition of the knowledge of nature, man, human society and other various things from whomsoever it came. The door was always kept open. Every Varna or profession had its own subjects of training. Every Jati member took education in those subjects which belonged to its calling. The courses of training and subjects of study were different for different castes. The Brahmana profession required more the study of religious, philosophical and scientific subjects. From among it arose the priest, the philosopher, the statesman, the law-giver, the scientist, the teacher of various branches of knowledge. The Ksattriya profession required a preliminary study of religious and philosophical knowledge, but advanced study of Dhanurveda and Arthashastra, that is, of military science and warfare, political and economic principles of Government and people's welfare. From amongst it arose the ruler, the administrator and the fighter. The Vaisya profession required some general culture, religious and intellectual, and a detailed knowledge of the principles and practice of economic or productive professions, that is, agriculture, commerce, banking, cattle-breeding, etc. From it arose the agriculturist, the industrialist, the merchant, the banker. The Sudra class required, if at all, only a knowledge of Kalas, chiefly menial crafts and arts. It supplied artisans and labourers. Higher kind of intellectual education required schools;

colleges and teachers. Proficiency in arts and crafts, trades and commerce was developed by actual work in the field, the market or the workshop and in the government department or battle-field.

The period of education for the twice-born generally began after the performance of the sacred thread ceremony which was really an initiation (Diksa) into education, the

The age when it was begun. leading of the child of eight or more years into the presence of a well-known teacher (Diksaguru) who taught him the religious and educational prayer of Gayitri.

A teacher (Shiksaguru) was essential. Self-study was considered futile. He was to guide the pupil according to recog-

Normal period of nised rules and to leave him study. a large freedom whilst

teaching him in his daily life his religious, intellectual, moral and physical duties. He was to study at least normally for twelve years if not more and then to leave the Asrama with Guru's permission and return home after paying his fees (Gurudaksina) in ways the teacher desired.

The pupil went with an idea of service and full obedience to the teacher. He was to

Pupil's discipline. live in the house of his teacher (आचार्यकुलवासिन्) or near him (आन्तेवासिन्) to receive instruction, and to do the duties assigned to him in addition to his studies. He was to beg alms for his teacher

who maintained him. He was to tend the household fires. When he first came to the teacher's house he had to approach him with fuel in his hand showing his willingness to maintain sacred fires and to serve as he was told. He was to guard the house and the teacher, and to tend his cattle and look after his field. He was not to sleep during day-time. He was to look to his studies during the time left after serving the teacher. There are a number of rules given by Gautama, Manu and others about the behaviour which a pupil was to follow at the teacher's house, in his presence, and personally for himself. These were meant to develop his power of control over his senses, his moral and mental attributes, and his general personal strength and social usefulness. They are given in Manu (II, 69 onward.)

Having performed the (right of) initiation the teacher must first instruct (pupil) in (the Manu's rules rules of) personal purification, of conduct, of the fire-worship, and of the twilight devotion. (69)

But (a student) who is about to begin the study (of the Veda) shall receive instruction, after he has sipped water in accordance with the institutes (of the sacred law), has made the Brahmanjali, has put on a clean dress, and has brought his organs under due control. (70)

At the beginning and at the end of (a lesson) in the Veda he must always clasp both the feet

of his teacher (and) he must study, joining his hands; that is called the Brahmanjali (joining palms for the sake of the Veda). (71)

With crossed hands he must clasp (the feet) of the teacher and touch the left (foot) with his left (hand), the right (foot) with his right (hand). (72)

But to him who is about to begin studying, the teacher, always unwearied, must say, "Ho! recite" he shall leave of (when the teacher says) "Let a stoppage take place." (73)

Let an Aryan who has been initiated, (daily) offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to his teacher, until (he performs the ceremony of) Samavartana (on returning home). (108)

According to the sacred law the (following) ten (persons., *viz.*) the teacher's son, one who desires to do service, one who is intent on fulfilling the law, one who is pure, a person connected by marriage or friendship, one who possesses (mental) ability, one who makes presents of money, one who is honest, and a relative, may be instructed (in the Veda). (109)

Where merit and wealth are not (obtained) by teaching nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land. (112)

(A student) shall first reverentially salute that (teacher) from whom he receives (knowledge) referring to worldly affairs, to the Veda, or to the Brahman. (117)

The (student) who has been initiated must be instructed in the performance of the vows, and gradually learn the Veda, observing the prescribed rules. (173)

Whatever dress of skin, sacred thread, girdle, staff and lower garment are prescribed for a (student at the initiation) the like (must again be used) at (the performance of the) vows. (174)

But a student who resides with his teacher must observe the following restrictive rules, duly controlling all his organs, in order to increase his spiritual merit. (175)

Everyday having bathed and being purified, he must offer libations of water to the gods, sages, and men, worship (the images of) the gods, and place fuel on (the sacred fire). (176)

Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures. (177)

From anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol), from (sensual) desire, anger, covetousness, dancing, singing, and playing (musical instruments). (178)

From gambling, idle disputes, backbiting and lying, from looking at and touching women, and from hurting others. (179)

Let him always sleep alone, let him never waste his manhood, for he who voluntarily wastes his manhood, breaks his vow. (180)

A twice-born student who has involuntarily wasted his manly strength during sleep, must bathe, worship the sun, and afterwards thrice utter the Rik-verse (which begins), "Again let my strength return to me." (181)

Let him fetch a pot full of water, flower, cowdung, earth, and Kusa grass, as much as may be required (by his teacher), and daily go to beg food. (182)

A student being pure, shall daily bring food from the houses of men who are not deficient in (the knowledge of) the Veda and in (performing) sacrifices and who are famous for (following their lawful) occupations. (183)

Let him not beg from the relatives of his teacher, nor from his own or his mother's blood-relations, but if there are no houses belonging to strangers, let him go to one of those named above, taking the lastnamed first. (184)

Or, if there are no (virtuous men of the kind) mentioned above, he may go to each (house in the) village, being pure, remaining silent, but let him avoid Abhisastas (those accused of mortal sin). (185)

Having brought sacred fuel from a distance, let him place it anywhere but on the ground, and let him, unwearied make with it burnt oblations to the sacred fire, both evening and morning. (187)

He who performs the vow (of studentship) shall constantly subsist on alms. (188)

Both when ordered by his teacher, and without a (special) command (a student) shall always exert himself in studying (the Veda), and in doing what is serviceable to his teacher. (191)

Controlling his body, his speech, his organs (of sense) and his mind, let him stand with joined hands, looking at the face of his teacher. (192)

Let him always keep his right arm uncovered, behave decently and keep his body well-covered, and when he is addressed, with the words "Be seated," he shall sit down facing his teacher. (193)

In the presence of his teacher let him always eat less, wear a less valuable dress and ornaments (than the former) and let him rise earlier (from his bed), and go to rest later. (194)

Let him not answer or converse with (his teacher) reclining on a bed, nor sitting, nor eating, nor standing, nor with an averted face. (195)

Let him do that standing up if his teacher is seated, advancing towards him when he stands, going to meet him if he advances, and running after him when he runs. (196)

Going (round) to face (the teacher) if his face is averted, approaching him if he stands at a distance but bending towards him if he lies on a bed, and if he stands in a lower place. (197)

When his teacher is nigh, let his bed or seat be low, but within sight of his teacher he shall not carelessly be at ease. (198)

Let him not pronounce the mere name of his teacher (without adding an honorific title) behind his back even and let him not mimic his gait, speech and deportment. (199)

A (student) may either shave his head, or wear his hair in braids, or braid in lock on the crown of his head, the sun must never set or rise while (he lies asleep) in the village. (219)

He who knows the sacred law must not present any gift to his teacher before (Samavartana), but when with the permission of his teacher, he is about to take the (final) bath, let him procure (a present) for the venerable man according to his ability. (245)

(Viz.) a field, gold, a cow, a horse, a parasol and shoes, a seat, grain, (even) vegetables, (and thus) give pleasure to his teacher. (246)

The Mahabharata describes this student's life in XII, 243, as follows. "One should lead a

The Mahabharata picture of a student's life. fourth of one's life as Brahmacari. In Guru's house these days should be passed

in gaining knowledge of theology. The student should go to bed after his teacher, and rise before he rises. He should not grudge to do the work of a menial. Such daily service being done he should sit by the Guru and learn. He should be all along quite chaste and dutiful. He should not dine before the teacher. He should take simple food, not much of seasoned,

pungent or sweet articles. He should pay his respects to the Guru and Guru's wife everyday in the morning by touching his feet with both hands. In this way the student should satisfy his teacher by his conduct, finish his course of study, pay some Dakshina to him and go home with his permission to marry and to become a householder."

These rules of discipline fitted him for gaining higher concentration and knowledge. Thus his whole education was more a physical, mental and moral discipline. Here he prepared himself in order to devote later on to the acquisition of higher knowledge or skill in the pursuits he wanted to follow.

The moral and worldly message of the teacher to the pupil is beautifully described in Taittiriya Upanisad (Siksa-valli, 11 Anuvaka). It is as follows:—

Advice of a Upa-nisadik teacher.

PRACTICAL PRECEPTS TO A STUDENT.

(1) Having taught the Veda, a teacher further instructs a pupil :

- Speak the truth.
- Practise virtue (dharma).
- Neglect not study (of the Vedas).
- Having brought an acceptable gift to the teacher cut not off the line of progeny.
- One should not be negligent of virtue.
- One should not be negligent of welfare.

One should not be negligent of prosperity.

One should not be negligent of study and teaching.

(2) One should not be negligent of duties to the gods and to the father.

Be one to whom a mother is as a goddess.

Be one to whom a father is as a god.

Be one to whom a teacher is as a god.

Be one to whom a guest is as a god.

Those acts which are irreproachable should be practised, and no others.

Those things which among us are good deeds should be revered by you, (3) and no others.

Whatever Brahmans are superior to us, for them refreshment should be procured by you with a seat.

One should give with faith.

One should not give without faith.

One should give with plenty.

One should give with modesty.

One should give with fear.

One should give with sympathy.

Now, if you should have doubt concerning an act, or doubt concerning conduct (4), if there should be there Brahmans competent to judge, apt, devoted, not harsh, lovers of virtue (dharma) as they may behave themselves in such a case, so should you behave yourself in such a case.

Now, with regard to (people) spoken against, if there should be there Brahmanas competent to judge, apt, devoted, not harsh, lover of

virtue—as they may behave themselves with regard to such, so should you behave yourself with regard to such.

This is the teaching. This is the admonition. This is the secret doctrine of the Veda. This is the instruction. Thus should one worship. Thus, indeed, should one worship.

After the completion of his studies he took a sacred bath and became a Snataka. At this time the Samavartana (successful return) ceremony

Snataka's duties. was performed, when the teacher gave the advice and blessings before he returned home, and entered into a family or married life. A full-fledged Brahmachari was supposed to have learned the Vedas, and the method of teaching it if he was to be a Brahmana, and other Vidyas necessary for understanding the Vedas and for worldly life, and to have acquired the moral virtues of service, pursuit of truth, restraint, tranquillity, performance of family and social duties, and the knowledge of sacrifice and consecration of fires.

The teacher who was possessed of the highest moral and spiritual qualifications and well-versed in sacred lore was to teach the pupil all he knew with his heart and soul in teaching.

The subjects taught were usually these. The four Vedas, six Vedangas, six Darsanas, Itihasa-Purana, Gandharva-Subjects taught. veda, Dhanurveda, Ayurveda, Vastuveda, Smritisastras, Arthasastras,

mathematics, astronomy, Silpasastras and various other Vidyas then known.

Study was binding on the twice-born castes, and they had to undergo a period of studentship.

Who studied.

But a life of learning or intellectual career of a teacher was not prescribed for all. Each of the Varnas followed the study of subjects necessary for its profession and needs. Their education differed, though a general preliminary study of religious and intellectual subjects was necessary for all. Brahmana teachers trained all of them in their various subjects. Sometimes we find it stated as in Ramayana or Chhandogya Upanisad that all the people in a city or kingdom were educated. But we do not know its extent. A teacher generally taught his sons and pupils who came to him. As a rule a student lived with his Guru till the completion of his study. He might later on go to another for specialisation. Each teacher lived in his own Asrama which was surrounded by his own lands. If he was a renowned teacher students flocked to him from all parts. But in ancient times great teachers congregated at certain religious or literary centres which became famous educational centres, such as Taksasila and Benares, Nalanda and Vikramasila, where all subjects, Vidyas and Silpas, with their specialised branches were taught. Sukracharya mentions 32 Vidyas. To these centres of learning, scholars came from all parts of the country and

even neighbouring countries like China and were housed, fed, nursed and taught.

Their sources of income were gifts of corn, wood, free-lands and villages got from the public

Sources of or the state, and student's income. gifts. In a small Asrama school or Gurukula of an

individual teacher, his wife cooked and nursed the pupil if ill. She was looked upon by the pupil as his mother. He belonged to the family of the teacher. Advanced pupils helped the new or less advanced students in their studies. A student was admitted by the teacher after knowing his aptitude or fitness for a particular branch of learning and was then accordingly taught. His nature and needs were tried to be known. The education given was generally free. A student no doubt did service and begged alms from householders for his teacher, and paid Guru's fees.

We have the names of famous teachers and their pupils, such as Vyasa and his four pupils who studied the four Vedas; Sukracharya and Kacha who procured Sanjivani Vidya; Dhaumaya and Veda; Visvamitra and Rama and Laxmana who acquired skill in various arms; Valmiki and Kusa, and Lava; Sandipani and Krisna; Kautsa and Vartantu; Drona and Arjuna; Buddha and his disciples; Visnugupta Kautiliya and Chandragupta Maurya; Vishnusarma and sons of Sudarsana, king of Pataliputra, and thousands of others.

Similarly great colleges and universities are mentioned which were regular colonies of Colonies and teachers and students. universities. The Mahabharata mentions

Kanya's university situated on the banks of the river Malini. Many Rishis recited Vedic hymns. Students studied Vedanta, and Vedangas, logic and various other Vidyas. Their combined utterances, disputations and repetitions were welcome to the hearer. The old universities of Taksasila, Benares, Nalanda, Vikramasila, Mithila, Ujjayani, all presented the aspect of great centres of learning universities where thousands of students studied with renowned teachers various Vidyas under a strict method and discipline.

In calm places away from the busy centres of towns surrounded by the beauties of nature, its vastness and its vision, Environment. the student led a pure virtuous and orderly life under teachers who were learned, selfless, self-controlled, peaceful, compassionate, and simple.

The student (Gautama, I, 48) first concentrated his attention on and heard what the Guru uttered and explained. He Methods of study. repeated and understood it, remembered and grasped it, discussed its subject-matter by means of questions, doubts, answers, until he was satisfied. The teacher used the Prasna method or dialogue form, illustrated aptly his subject by stories, parallels, similarities, etc. At the end of the discourse there was

a need of self-exertion, concentration and contemplation till the matter became clear and was understood. The teacher satisfied himself with the progress of each student. There was individual attention paid. Debates and discussions between students, between students and outsiders or their teachers took place in a methodical and scientific way. There were also public discussions encouraged by kings and rich men between renowned learned scholars and between learned husbands and wives as that of Yajnavalkya and Maitrayi in the court of Janaka. There were challenges for discussions on behalf of ambitious great scholars for the establishment of their own opinions as that of Sankaracharya, or for the fame of their great scholarships and for literary conquests. There used to be discussions also at great sacrifices, or religious ceremonies amongst learned Brahmanas who were invited and given prizes.

Girls were given elementary education in reading, writing, accounting, etc., which was necessary in managing house-Female education. hold affairs and its expenses. As a wife she took part in sacrificial performances. But higher kind of intellectual or religious education, or occupational education was not considered necessary for her place in life. No doubt some women were highly educated as Brahnavadinis. Such instances were rare. They may have studied higher philosophy or literature in their father's house under their father who must have been a great teacher.

There are instances of such women as Maitreyi, Gargi, Vachaknavi, Arundhati. Some held discussions with their husbands. Some Ksattriya women, such as Draupadi, were learned and educated. They learned at their father's house.

The general course of education given to a girl and the subjects taught are mentioned by Vatsayana. They relate mostly to domestic science and need, such as reading, accounts and fine arts, namely, music, dancing, playing, painting, etc. Vedas were generally not taught to women. But they heard them recited at home and some may have even remembered them. They heard the Kathas recited from Puranas, Itihassas and their pieces of literature before them in temples, festivals or religious gatherings. We do not find any schools for girls. Whatever they learned at their fathers' and after marriage heard at their husbands' was theirs. There was however no regular system of education. A woman's parents, brothers, sisters, and later her husband were her teachers in the school of family.

Sudras were prohibited from studying or reciting the Vedas. Their vulgar speech and Sudra's education. accent were considered detrimental to the purity of the Vedas. But all other kinds of education, cultural or occupational, they could have either by means of Kathas recited by peripatetic teachers, or by apprenticeship in arts and crafts in various workshops. Vedic knowledge though prohibited to the Sudras was not of any real

economic value. It had ceremonial and ritualistic significance, and the Ksattriyas, Vaisyas and even military-minded and commercially inclined Brahmanas though allowed did not care to study or recite them.

Benares was noted as a centre for the study of all Sastras, grammar, philosophy, texts, etc.,

Great centres of learning. Ujjayini for astronomy, the South for Vedic recitations and Vedanta, Bengal (Nuddea) for logic, Nasika and Paithana for Dharmasastras.

In a typical hermitage of Naimisaranya under the presidency of Saunaka Rishi learned discourses and philosophical discussions about various subjects took place at the twelve years' sacrifice. The very Mahabharata was delivered as a series of discourses by Sauti, just as Vaisampayana repeated it at the serpent sacrifice of Janmejaya. It used to be a concourse of learned men.

The religious, moral and natural atmosphere of the hermitage, the personal and homely

Features of the system. relations of the teacher and the taught, and the individual attention to each student.

and the individual promotion, and the devoted spirit in which they associated, are some of the characteristics of the old system of education. Its final aim was सा विद्या या विमुक्तये (that is-

knowledge which leads to salvation). For the Brahmana it was largely religious and philosophical, for the priest it was ritualistic and relating to established duties of different groups and classes. Hence prayer, worship and sacrifice largely dominated. Warriors and Vaisyas alone got a touch of worldly mentality and culture in their professional Vidyas and Kalas. Dharma idea of established final order and perfection inspired its methods and aims. The poet, the priest and the philosopher were largely created by this system. Other people engaged in political and economic needs of life had to specialise in other places.

But the study of the Vedas did not mean only religion or prayer. It contained references to nature, arts, industries, fights, expeditions, travels, stories, human characters, animals, descriptions, and required a study of prosody, astronomy, grammar, arithmetic, geometry, philosophy and other things, social, political and economic. In explaining them the intellectual, professional, and scientific education of a kind of the students took place.

Old Hindu education was more of an authoritarian kind. It gave importance to things coming from without

Its authoritarian character. and made one to accept things in a dogmatic way.

The other world dominated more than this world. It entailed severe discipline and service and left less freedom and vision.

Modern education is trying to give more scope and opportunity to the individual. He is not asked to take things on trust but to observe and think for himself. No doubt every one's observation and thought cannot be correct or perfect, but he is made conscious of his power of thinking and thus to progress. But the class system and lecture system have taken away this freedom from the modern student, because there is no actual approach of the student to his teacher in the mass system of lectures. He depends upon his book, which he does not often study but learns by heart to get through an annual examination. The time limit works disastrously on the individual mind of a student when he is competing with others, and not looking to finding out what every step in his chosen subjects means. The dull and the bright are put in the same atmosphere which does not help the one nor encourage the other.

BUDDHIST SYSTEM.

Buddhists spread education amongst the villagers round about their Vihara or monastery.

Its character. The aim of the monks was to practise the conquest of all passions and desires by retiring from the busy world into their Vihara. Members of all castes could join the Sangha and become monks. One of their duties was to preach on religious topics to the people coming from villages to the Vihara and

to teach their children regularly in a school. They gave both religious and secular education. Students were to respect and to obey their teacher, to salute him in the morning and evening, to do menial work, such as washing clothes, cleansing pots, sweeping the floor, arranging his things, nursing him during illness, and ask him questions about their studies. The teacher was to treat a student kindly and to teach him well, and to make him disciplined, and of good virtue and manners. He was to be pure, strict, and regular, supply all his necessities and look after his health.

Buddhist schools were open to all castes. Education was free and through Prakrit. The subjects taught were religious, and also secular, such as arts and crafts, medicine, etc. Higher education was through Samskrit and Pali. Individual attention was paid to each student. He was individually promoted. There were public debates to test the proficiency of a student.

There was a large number of places where higher education was carried on. A number of public discussions between Buddhists, Brahmanas and Jainas were held by kings at their courts and prizes and gifts distributed to the learned.

Buddhist Universities of Nalanda (300 A.D.-850 A.D.) and Vikramasila (800 A.D.-1200 A.D.) have been very famous Universities. and have preserved and promoted Indian culture throughout India and

the surrounding countries, such as China, Burma, Tibet, Siam, Java. Thus we find the Hindu system of education paid attention to all branches of knowledge and thought. A great intellectual development in philosophy, sciences, art and literature had taken place. Prose, poetry, dramas, and various other forms of literature claimed numerous devotees and masters. Dictionaries and grammars, various branches of mathematics, medicine and chemistry, fine arts, Silpasastras and Kalas were all progressing and taught fully.

TAKSASILA.

A Brahmanical University.

(800 B. C. to 900 A. D.)

Taksasila was a famous university from about 800 B. C. It was the capital of the Gandhara country in the north-west part of India. It was the principal seat of Brahmanical learning. Scholars from all classes and parts came to it for acquiring knowledge in various branches of learning, religious, secular, and professional. The Vedas and eighteen Vidyas and Silpas were taught there. Each branch of learning was presided over by a special professor. It was the place where the great grammarian Panini, the famous politician Chanakya, the renowned doctor Jivaka and a number of other great men received their education. It was famous for medical science.

Jivaka who was a physician to Buddha studied medicine for seven years under Atreya. His proficiency was tested by asking him to describe the medicinal use of all vegetables, plants, creepers, grass, roots, etc., that could be found within a radius of 15 miles round the city of Taksasila. Jivaka examined them for four days and submitted the results informing his professor that "there was hardly a single plant which did not possess some medicinal property." Ample references to this university are found in the Jatakas. It is stated that sons of people of all upper classes, Chiefs, Brahmanas and merchants flocked to Taksasila, as to a university town in order to study the circle of Indian arts and sciences, especially medicine. Education was given in lieu of service or fee to the teacher.

Here Greek and Indian philosophers had met and appreciated each other's systems and subjects and borrowed from each other. It is stated that there was also early intercommunication with Egypt and Babylon. There were overland journeys by Babylonians to India regularly. Arrian, Strabo, Ptolemy, Dionysius, Pliny, Fa Hien, Hiuen Tsiang and other foreigners mention it as a great ancient educational centre. It was greatly flourishing in the time of Asoka who as a prince and a viceroy had stayed there. After the ninth century we do not hear of it, though its importance had declined much earlier.

NALANDA.

A Buddhist University (300 A. D.-850 A. D.)

One of the great services done by the Buddhist movement was its impetus to the spread of education higher and lower amongst the people. Their Viharas were great centres of education for the locality as well as the country. Christian monasteries in Europe did in Europe for education what Buddhist Sanghas did in India. They opened the portals of knowledge to all. Foreign students from China, Tibet, Central Asia, Bukhara, Korea and other countries came and studied within their precincts the best knowledge which India had to give.

The University of Nalanda was the centre of Buddhist culture during the Gupta Period which was a great age of Renaissance in Indian literature. At this time Mahayana Buddhism was in the ascendant in India. Nalanda was originally a village in Behar (modern Baragaon). The famous Buddhist Pandits, Nagarjuna in 300 A. D. and Aryadeva in 320 A. D., were the earliest scholars of note who brought the Vihara of that place into prominence. Fa Hien (399-414), the Chinese traveller, visited it in the fourth century but the University was not then completed. Later on when Hiuen Tsiang (619-645) and Itsing (675-687), the great Chinese travellers, visited it, it had become a great centre of higher learning. They studied there Samskrit and Buddhist scriptures under great

teachers. Silabhadra taught Hiuen Tsiang Samskrit for fifteen months.

From here a number of missionaries went to Tibet and China and made a great name by their learning, pure life, and translations of Buddhist works into Chinese. They spread Buddhism in these countries by their zeal and great devotion. Tibetan kings and Chinese Emperors invited its scholars to help the spread of Buddhism in their countries. The site of this University is supposed to be the place called Veluvana granted to Gautama Buddha by the king Bimbisara of the Saisunaga Dynasty. Hiuen Tsiang calls it "truly marvellous to behold." It contained a number of temples and monasteries. There were halls for lectures. There were stupas and other sacred edifices. There were thousands of monks, pious, devoted and learned. Students from every quarter came to this great centre of learning. The Buddhist Bhikkus were its great teachers. They taught Buddhism and its various scriptures. There were also studied the Vedas and the Upanisads, the systems of Indian Philosophy, and various arts.

Its celebrated teachers were Dharmapala, Chandrapala, Gunamati, Sthiramati, Prabhhamati, Jinamitra, Jnanachandra, and Silabhadra. There used to be a head called Kulapati. The number of students are said to have been nearly 10,000.

Itsing stayed at Nalanda for ten years. He was pleased with the regulations and the strict discipline of the monastery. There were

3,000 resident students. Its expenses were met from the revenue of 200 villages which were granted to it by different kings. It had three separate buildings, known as Ratnasagar, Ratnodadhi and Ratnaranjaka. The Ratnodadhi had nine stories where were kept sacred scriptures and Tantrika works. It was burnt by some mendicants who happened to be insulted. The great college stood in the middle and was surrounded by eight other halls. There were observatories within the premises. Teachers also resided there.

Education was both religious and secular. Doctrines of eighteen sects of Buddhism were studied. So also grammar, logic, medicine, philosophy and metaphysics, and other subjects. Education was given both in Pali and Sanskrit treatises. Each subject was taught by a renowned Professor. Students attached themselves to one or more professors. They specialised in some subjects and acquired a general knowledge in elementary and allied subjects. Technical sciences were not taught. The old residential system was followed. Students resided on the premises, studied and followed the strict Buddhistic discipline which excluded all lighter sides of life.

BENARES.

(The great centre of Brahmanic learning from 1,000 B. C. onwards.)

Benares was the capital of the kingdom of Kasi which was one of the sixteen Janapadas

or kingdoms of India long before the birth of Buddha. The Upanisads and Sutras mention kings of Kasi, such as Kasya, Ajatasatru. Even Atharvaveda has reference to the river Varanavati which may be connected with the later Varanasi.

Kasi is described as a famous kingdom in the Epics and Puranas and its political and economic life is related there. The great sage Vedavyasa hearing the good fame of Benares lived there. Many Pandits followed his example. A sage, Maitreya, who dwelt there is stated to have taught "Brahmanhood is the best treasure of a Brahmana. The four principal castes of the Hindus are very beneficial. Charity is very good." (M. Bh., XII, 120). A number of great kings are also mentioned.

Jain sources attest to the antiquity of Benares where Parsvanath was born about 817 B. C. Aryarakṣita, a Jain, had been originally a Brahmana and had studied all knowledge at Benares. Buddhist Jatakas and other literature contain copious references to Benares and her political, economic, and religious life. It was already famous at the time of Buddha. Buddha gave his first sermon (583 B. C.) on the Dhammachakka to the five disciples living at Benares, and continued his teachings there. He went there in order to establish the kingdom of truth and preached his four noble truths and the noble eightfold path. He founded

there a Matha of his followers, and converted many persons to his way of life.

Sister Nivedita says that Benares arose as a temple city at the place where the Vedic Rishis, when they first saw the sun rise on the East of the great river Ganges, offered the sacrifice, chanting the Hymns of Rigveda in celebration of his worship nearly four thousand years ago. It later on became the sacred city of Siva. Near the temples and monasteries of various religious bodies arose the residences or Asramas of learned Pandits or teachers and their schools of various branches of learning. It has however been always the greatest seat of Brahmanic learning, though in very early times we read that students of Benares used to go to Taksasila to receive education in special branches of learning from distinguished teachers. Throughout her history students have flocked to Benares to study higher branches of Brahmanic learning, and it has kept its reputation until to-day in its great scholarship of Samskrit Vidyas and Vedanta. It is still the final authority on religious questions as regards faith, ritual and customs, and is a great Hindu culture centre. Here students are educated in a large number of private schools or Pathasalas of renowned Pandits, specialising in different branches of learning. They receive their education free and are also fed freely in various institutions called Anna-ghattras. So some are fed by private persons

freely, and some beg food. The poor student does not find any difficulty to acquire this learning if the teacher finds him fit to receive it.

There is no city in the world which can boast of educational traditions, institutions and reputation continuing uninterrupted during all the political upheavals of politics, religions and wealth in India for the last 3,000 years. It was one of the earliest settlements of the Aryans when they moved to the East towards the Gangetic area. The city possesses great memories of famous philosophical contests between rival schools. Sankaracharya and others made their fame spread after their successes here. In spite of its sufferings under some Muslim rulers like Aurangzeb who destroyed not only the temple of Vishvanath in 1669 but also its schools of learning, it has maintained its educational and religious dominance throughout her history, and like the mighty and sacred river Ganga, its mightiness and sacredness remains undimmed even under new conditions and influences of the western life. To-day under the new environment, Benares Hindu University is trying to maintain and to develop this old educational legacy.

Kautilya's picture of a Prince's Education. (I. 5.)

“ Discipline is of two kinds; artificial and natural; for instruction can render only a

docile being conformable to the rules of discipline and not an undocile being. The study of sciences can tame only those who are possessed of such mental faculties as obedience, hearing, grasping, retentive memory, discrimination, inference and deliberation, but not others devoid of such faculties.

Sciences shall be studied and the precepts strictly observed under the authority of specialist teachers. Having undergone the ceremony of tonsure, the student shall learn the alphabet, and arithmetic. After investiture with sacred thread, he shall study the triple Vedas, the science of Anviksaki under teachers of acknowledged authority, the science of Varta (economics) under government superintendents and the science of Dandaniti (politics) under theoretical and practical politicians.

He (the prince) shall observe celibacy till he becomes sixteen years old. Then he shall observe the ceremony of Godana, and marry.

In view of maintaining efficient discipline, he shall ever and invariably keep company with aged professors of sciences in whom alone discipline has its firm root.

He shall spend the forenoon in receiving lessons in military arts concerning elephants, horses, chariots and weapons, the afternoon in hearing the Itihasa.

During the rest of the day and night, he shall not only receive new lessons and revise old lessons but also hear over and over again what has not been clearly understood. For, from

hearing espouses knowledge; from knowledge steady application is possible; and from application self-possession is possible. This is what is meant by efficiency of learning (Vidya samarthyā)."

Manu Smṛti's (IX. 329-333) statement about Vaisya's knowledge.

"A Vaisya must know the respective value of gems, of pearls, of coral, of metals, of cloth made of thread, of perfumes and of ornaments.

He must be acquainted with the manner of sowing seeds and of the good and bad qualities of fields and he must perfectly know all measures and weights.

Moreover the excellence and defects of commodities, the advantages and disadvantages of (different) countries, the probable profit and loss on merchandise, and the means of properly rearing cattle.

He must be acquainted with the proper ways of servants, with the various languages of men, with manner of keeping goods, and the rules of purchase and sale."

Mahavagga (1, 25, 8) one of the Vinaya portion of the Buddhist Tripitakas states about the discipline of a student as follows:—

"Let him arise betimes; and having taken off his shoes and adjusted his upper robe so as to cover one shoulder, let him give to the उपास्याय the teeth-cleanser and water to rinse his mouth with. Then let him prepare a seat for the उपास्याय. If there is rice-milk let him rinse the jug, and offer rice-milk to the उपास्याय.

When he has drunk it, let him give water to अपान्नाय, take the jug, hold it down, rinse it properly without damaging it by rubbing and put it away. When the अपान्नाय has risen let him take away the seat. If the place is dirty, let him sweep the place." (S. B. E., XIII. 154-5).

Itsing, a Chinese pilgrim (671-685), states about the behaviour between teacher and pupil as follows:—

"Every morning early a pupil having chewed tooth-wood should come to his teacher and offer him tooth-wood and put a washing basin and towel at the side of his seat. Having thus served him, the pupil should go and worship the holy image and walk round the temple. Then turning to his teacher he makes a salutation, holding up his cloak, and with clasped hands, touching (the ground with his head) three times remains kneeling to the ground. Then with bowed head and clasped hands he inquires of the teacher, saying, 'Let my Upadhyaya be attentive, or Let my Acharya be attentive, I now make inquiries whether my Upadhyaya has been well through the night, whether his body has been in perfect health, whether he is active and at ease, whether he digests his food well, whether he is ready for his morning meal...'. Then the teacher answers these inquiries concerning his own health, next, the pupil goes to salute his seniors who are in neighbouring apartments. Afterwards he reads a portion of the scripture and reflects on what he has learnt. He acquires new knowledge day by day, and

searches into old subjects month after month without losing a minute. Waiting till time for the simpler meal, the pupil should ask to be allowed to partake of a meal according to his own appetite."

"He goes to his teacher at the first watch and at the last watch in the night. First the teacher bids him sit down comfortably (selecting some passages) from Tripitakas, he gives a lesson in a way that suits circumstances and does not pass any facts or theory unexplained. He inspects his pupil's moral conduct and warns him of defects and transgressions; whenever he finds his pupil faulty he makes him seek remedies and repent. The pupil rubs the teacher's body, folds his clothes, or sometimes sweeps the apartment and the yard. Then having examined water to see whether insects be in it, he gives it to the teacher. Thus, if there be anything to be done, he does all on behalf of his teacher. This is the manner in which one pays respect to one's superior. On the other hand, in case of a pupil's illness, his teacher himself nurses him, supplies all the medicine needed, and pays attention to him as if he were his child."

THE GENERAL CHARACTER OF HINDU EDUCATION.

Education was regarded as a preparation for this life as well as for the next. It wanted to harmonise these two aspects and necessities of man's life. But the dominance of the other-

worldly aspect led often to the neglect of duties and responsibilities of this worldly life; and practical training for it was neglected, though the conception of four Asramas was evolved to balance these aspects of life.

The doctrine of caste, Karma, and Punarjanma greatly limited the free scope of education. It led to a sterility of thought in individuals placed in a static conception of society. They could not rise above a certain level. Brahmana became too other-worldly and these leaders of thought and society influenced by their example other classes. The people on the contrary became too utilitarian and did not care for a general or an all-round culture which would have sustained and strengthened the various aspects of a man's personality.

There was always a look to the past. Hence there was no advance in knowledge, and education became monotonous and stereotyped.

The relations however between the pupil and the teacher were high, real, and personal. They moulded the personality of the student very effectively under the teacher's personal example and influence. There was also an absence of governmental interference in the conduct, maintenance, policy and aims of educational institutions. Institutions were not attached to a king, but kings attached themselves to institutions by making grants.

Absence of the evils of city life, institutions being far away from crowded habitations, helped to strengthen higher moral and spiritual ideal and a strict discipline and self-control which were a great help in the worldly life which the students led after their return home from the teacher's Asrama.

But taken as a whole this educational system developed various sides of culture and aspects of thought and kept India far in advance of other nations in higher branches of pure knowledge for a long time.

2. MUHAMMADAN EDUCATION.

Muhammadan educational system is largely religious, and also cultural. There are two

A Maktab and a institutions known as Mak-Madrassah. tabs and Madrasahs. A Maktab was a primary school attached to a mosque. Here the Koran was taught by heart in order to help the pupil to perform his devotions and other religious precepts and duties. All Muslim boys were supposed to attend it. In addition to the Koran, reading, writing, and simple arithmetic was sometime taught. They were also introduced to the legend of the prophet, various anecdotes of saints, and selections from poets. A Madrasah was a place for higher learning. Here grammar, rhetoric, logic, law, Islamic practices and observances, astronomy, natural philosophy and metaphysics were taught. Learning by rote was a great feature of their system of instruction.

Muslim kings were patrons of Muslim learning alone. They helped in building

Kings and nobles as patrons of learning. mosques or Madrasahs, gave encouragements to Muhammadan scholars and divines

by grants of money or land, and even granted them pensions and allowances. They did not help Hindus in their education. On the contrary Hindu schools and seats of learning, temples, universities and libraries were destroyed as being centres of false or mischievous learning. A number of Muslim kings in the north and south of India are famous for their zeal in the cause of Muslim learning and education.

A number of towns became famous centres of learning and literature, such as Delhi, Agra, Badaun, Jaunpur, Multan and others. Nobles also encouraged and patronised learning. To them were attached learned men who taught their children along with others in their own houses.

Thus under the patronage of kings and nobles, and the inspiration of the religion the

Subjects taught. torch of Muslim learning was kept up, and gave impetus to the development of history, poetry, philosophy, and theology. Akbar encouraged painting, music, calligraphy and other arts and sciences. He took keen interest in the instruction of the people. Every school-boy was first to learn five things, namely, a knowledge of the letters, meanings of words, the hemistich, the verse, and the former lesson. Later he was to

read books on morals arithmetic, agriculture, geometry, astronomy, etc. Care was to be taken that he understood everything himself. Akbar did not check Hindu learning. He founded colleges and libraries and advanced education a good deal.

But the Muslim system and subjects of education lacked many things. There was no

Its defects. liberal outlook towards knowledge. Their religious

nature, and narrow scope did not leave much chance for knowledge of the world history and geography, of other languages and other people's life and achievement in religion, politics or philosophy. There was a kind of stubborn blindness and faith which killed the springs and motive force for further advance. The place of reason was not realised in mental equipment, and therefore a search for high ideals and habits suited to the growth and greatness of man never developed.

There were no doubt famous men of free inquiry and learning like Alberuni and Abul

Its value during Fazl whose vast knowledge the middle ages. and liberal outlook, to men-

tion only two, would be a

credit to any nation or people. But such men developed more outside the narrow groove of the usual system. They were fed on Sufi ideals. Early Arabs also showed a great desire for learning and developed a knowledge of geography, history, philosophy, and literature of other nations. They carried this knowledge

to Europe through Spain during the middle ages of Europe.

3. ELEMENTARY SYSTEM OF EDUCATION IN PRE-BRITISH DAYS.

In the pre-British days people had opportunities to acquire the elements of literacy in

Elementary system of education in pre-British days. the Pathasalas and Maktabas of towns and villages, where a knowledge of the four R's of education was regularly

given. The four R's were reading, writing, arithmetic, and religion. Every such school consisted of a teacher and ten or twenty pupils. They met early in the morning under the shadow of a tree, in the shade of a verandah or in the precincts of a temple. There were no regular fees, but presents worth rupees four or five per month were made to the teacher. He had often a share in the economy of the village. The school was open to children of all castes and even untouchables. They started their studies at about the age of five and generally continued till the 16th year. The aim of education was merely to help in the ordinary business of life. Knowledge of accounts was greatly emphasised. There were practically no text-books. Reading or Kathas of books like Ramayana and others and recitation of religious songs and moral poems gave the students both religious and moral ideas. Each pupil was instructed individually. In case of large classes there was the ancient Hindu practice of monitors to help junior classes.

The features of this system were common all over India. This education was wide-spread over the country being a necessity of life. Besides these schools, there was teaching carried on in the houses of rich men where a few outside children were also admitted for study. It is estimated that about 20 per cent. of the students of the school-going age attended these schools.

Elementary education under the British rule has not advanced much in India. Only

During British rule 6 or 7 per cent. of the population is enumerated as literate. The state has avoided its duty of providing free and compulsory education upto a certain standard to the people.

The new ministers of education have not been able to do anything owing to the large and undue appropriation of taxes by the Central Government and the Reserved Departments of local governments. Further progress of elementary education depends largely on the vigorous measures of the state. Its apathy must be given up and like Japan it must do its best to make literacy general in the country.

4. EDUCATION OF TO-DAY.

The establishment of British Rule in India brought new forces into the field and conception

New forces and of education. New agencies, new agencies in new principles and methods, education. and new aims came to mould the old educational system. The

needs of British administration, the aims and efforts of Christian missionaries, the Indian response to new cultural and scientific forces, and the resistance and existence of the old and the revived factors and systems awakened the people to a new angle of vision in educational matters.

The British rulers wanted to win the support of the intellectual classes and to yoke them to service. They distributed

British rulers, their needs and attempts. patronage amongst them and tried to attract them towards their rule by reviving their

learning. Pandits and Maulavis were necessary in law courts to declare, to interpret and to apply the personal laws of the people in disputed cases. Administrative work could not be cheapened unless these classes were employed in lower service and taught to do that work. It was political expediency which made the government undertake education. The spread of English language in the interests of administration and through it the spread of primary knowledge of engineering, science, medicine, etc., in the same interests were also necessary. A Madrasah for Muhammadan was started in 1782 in Calcutta by Warren Hastings. In 1791 a Hindu college was established in Benares. The Charter Act of 1813 compelled the Company to spend one lakh of rupees in encouraging indigenous learning and western science. But these were stray attempts when the objects of education were not settled.

The question and controversy at issue was the choice between Oriental learning and Western learning. There were able advocates on both sides. There were misrepresentations on both sides. The famous minute of Macaulay which was infamous in some of its contents decided the controversy in favour of the Occidentalists, and oriental culture received a set back. At this stage Government only cared for education in order to create English-knowing clerks and officials who would be of great service in consolidating and smoothing their administration. The court language was settled to be English. English officers wanted help in order to know the wishes, wants, and wisdom of the people, or what the people felt and did. There was no idea of any spread of literacy or knowledge amongst the people. Their motive was political.

Christian missionaries who cared for conversion and for the education of the converted were

The aim of Christian missionaries. inspired by religious motives. They were the earliest pioneers of western education which unsettled the mind of the young of the higher classes, destroyed their respect for the old order and created a longing for the new order, life and religion ushered in by the West. They directly attacked the indigenous religious and social customs and organisations and called them frauds or tyrannies or superstitions. They gave secular education and spread discontent against the old administration for

the new. They tried to connect the new and useful western scientific and political knowledge incompatibly and falsely with the tenets of Christianity. The political power being Christian gave great facilities for their missionary movements, and welcomed them as their spread strengthened the roots of its rule in India. The missionaries were devoted, industrious and foresighted in their works. They started schools, colleges, hospitals, orphanages, medical dispensaries and missionary establishments amongst even the lowliest of the low classes in various parts of the country. They were helped financially by European and American states. They tried experiments in teaching in vernaculars, in printing their sacred books in the languages of the people and were the first to start vernacular press and printing, in educating the lower classes by opening their institutions to all castes freely, and thus awakening them to a new vision or virtues and values in life and changing their old fatalistic mentality. The easy conversions they made by their new ideas of life, religion, and society, by their own virtuous examples, and by the career which they promised and gave to their converts contributed largely to the vast change brought about in the mentality and education of the people. The Serampur missionaries, Carey, Duff and others are famous names in the early period of British history in Bengal. They established schools and carried on their usual missionary propaganda. In 1830 Dr. Duff

helped by Raja Rama Mohan Roy opened a school to give "literary, scientific and religious education through English." The missionaries sided with the Occidentalist position and advocated the introduction of Western learning and culture. In Bombay Presidency Elphinstone advocated in 1824 in his minute on education the spreading of the knowledge of Western science, but he did not believe in neglecting Indian literature. In 1821 the Deccan College was created out of Peshwa grants for education.

Raja Ram Mohan Roy was the first pioneer of Western learning in India from a real desire

Indian pioneers in Bengal. of knowledge. He was a great student of languages and a scholar. He took part

in the current controversies and attacks on Hindu social and religious customs and manners. He believed in purifying the current Hindu social, religious and educational systems, and purging it out of its various evils. He fully responded to the demands of the time and intellectually grasped the advantages of some humanitarian European ideas and beliefs. He was for teaching English and inspired the opening of the Hindu College in 1817 in Calcutta to instruct the sons of Hindus in European and Asiatic languages and sciences. It turned out men who later became the promoters of reform movements in Bengal. In 1854 it was merged in the Presidency College of Calcutta.

In Bombay in 1822 under the inspiration of leaders like Nana Shanker Shet "the Native School Books and School Committee" was formed by In Bombay. the Bombay Education Society. Its object was to prepare suitable text-books of instruction for the use of schools and to establish and improve native schools, supported by voluntary subscriptions. In 1824 Elphinstone's Government granted it some annual allowance. In 1827 two Elphinstone Professorships were established in memory of Elphinstone who was the Governor of Bombay with the help of public subscriptions known as the Elphinstone fund for teaching the English language and the arts, the sciences and the literature of Europe. Government also made an annual grant of Rs. 44,000 in its aid. In 1832 this developed into the Elphinstone College of Bombay.

In Madras Pachaiyappa's Charities created in the 18th century came to be devoted to

In Madras. educational establishments in the various parts of the Presidency, and a school was established in 1842 in the city of Madras to give instruction in the elementary branches of English literature and science.

These early efforts inspired and initiated by the people did not neglect the study of vernaculars. Bengali, Marathi, Tamil and Telegu had a place in the curriculum. The pioneers saw the need of the old as well as the utility of the new learning. They were on the right

track in developing and moulding the systems and aims of Indian education. But later on the excessive Anglicising and officialising of education upset the balance. In the new official scheme people's education as a whole and consequently the vernacular education received little impetus.

The official controversy between the Orientalists and Occidentalist continued for twelve years from 1823 to 1835 and ended in favour of the latter by the decision of the Government of India under Lord William Bentinck.

The effect of the new training was that people came to admire new ideas and institu-

The effect of the new learning. with the old. It turned away their minds from political freedom and made them social and religious rebels, trying to imitate English models and methods. It had however one good effect in rationalising their minds under a conflict of ideas and customs. The old credulous mentality where no light of reason, utility or progress could reach was shaken and the minds of a few great men became free to review the past, to value the present, and to vision the future. India did want badly a renaissance, a reformation and a recreation. Sons of the old order would have led to stagnation or decay. Songs of the new would alone rejuvenate life and promise restoration of glory and freedom on a new basis.

There were two schools of thought amongst the officials. Those who believed in the goodness of their rule advocated

Two schools amongst officials. new education and its expansion. Those who were conscious of its injustice and its political demerits advocated either ignorance or the maintenance of the old system which kept the mind of the people in its old grooves.

After 1835 the Anglicising of education received great impetus in view of the needs of administration. English was

i. The Anglicising policy. made the official language, and English-knowing candidates were selected for government service according to a Resolution of 1844 of Lord Hardinge. There was no real encouragement to higher education or vernacular development. The filtration theory came to be adopted. It advocated only the teaching of a few through

English and leaving them Filtration theory. to spread or filtrate the ideas through the vernacular, and thus amongst the people.

It was only after the effects of the new education in Bengal were seen where the people had become more pro-English and anti-Indian in their manners and ideas and were anxious to get government posts that advocates of the new system, like Mr. Trevelyan, spoke that the spirit of English literature would be favourable to the English connection, because being "educated in the same way, interested in the same

object, engaged in the same pursuits with ourselves, they become more English than Hindus." (1853).

Thus when it was seen that oriental education and cultivation of Indian vernaculars were likely to lead to a conservative but rebellious mentality, Bentinck and others supported promotion of European literature and science through the medium of English language, and ordered the use of all funds only for it. Macaulay wrote "We must do our best to form a class who may be interpreters between us and the millions we govern, a class of persons Indian in blood and colour, but English in taste, opinions, words and intellect." It was expected as a result of this that ideas of loyalty to British rule and of constitutional government would rise amongst the educated classes and under their influence amongst the masses.

Upto 1854 there was no development of any sound system or principles of education

2. The Officialising Policy. Despatch of 1854.

however were alone taking initiative and creating a suitable system and a body of principles to guide its course. It was Sir Charles Wood's despatch of 1854 which laid down certain aims, which related to "conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge." But in all these objects or aims

both in higher and lower branches. Discussion was going on officially. Leading men from amongst the people

of education and in the controversies and methods of education of the early period the training of India to self-government was not recognised as one of the aims of education. Munro and Macaulay did express some pious hopes as to that demand for self-government may be the indirect result of British rule and education. But there was no such conscious desire or objective in any one of their schemes or suggestions.

There was no ethical aim to make the people politically, economically, socially or morally advanced. It was purely a secular education creating prospects of government service and developing some western professions for the purposes of judicial administration and medical help. Science and technical knowledge came to be neglected.

The system developed after 1854 has been one of schools, colleges, and examinations, controlled by government. It inspects and exacts submission to the rules of its educational code which relate to grants-in-aid and recognition, curriculum and text-books, details of equipment, appointments and organisation.

Universities have been constituted and controlled by government which directs largely their policy and development. The constituent colleges are either fully managed by government, or partly recognised and helped under certain restrictions.

Schools are also in the same position. Thus Anglicising and officialising of education

The effects of the policy. have been the chief characteristics of the whole history of educational development

in India. It has proved a great danger and an obstacle to private efforts and independence in matters of education. There has been too much of centralisation and control, and has led to a peculiar type of official atmosphere in schools, colleges and universities where the teacher and the taught have not developed personal contact and confidence leading to the development of free and full expression of creative minds. The neglect of religion led to the loss of a binding, moulding and moralising force. The use of English as the sole medium of education has not only checked originality but prevented the expansion of education amongst the masses, and the cultivation of their mother tongues and literature and has given no scope to the natural development and expansion of their thought and feeling. The idea of permeation of knowledge amongst the masses from above was too narrow. It neglected the essential aim of education, the drawing out of the man's personality directly from within. There was little mental contact between the newly educated classes and the masses. The education itself was too literary, too impractical, and based on too much memorising. No subject was specially studied, and even the subjects studied did not relate to nor were likely

to satisfy the various needs of life. Education in short looked to the needs of a foreign government and not to the permanent requirements of a growing people.

Man's creative part was not touched. An imitative personality came to be born, which in its dependent and submissive outlook cannot be a factor in nation-building. The ideas of freedom and democracy have reached the people indirectly, being in the world atmosphere and brought in by the free press and personalities of various countries and were assimilated by the great indigenous personalities who started and maintained the struggle of freedom even under oppression, mild or severe. But the present system of education does not create nor gives scope to the qualities of courage, free thinking, initiative and independence. Now there are other forces in the country, such as various national movements and institutions which have kept up and encouraged these qualities and virtues.

There has been no system of compulsory and free primary education for the masses, nor the opportunities for female education have been in any great measure created. The education of the depressed classes has not been cared for.

Wood's Despatch of 1854 accepted the duty of the education of all the people of the country. It proposed the constitution of a separate department for the administration of education,

the institution of universities in Presidency towns, the establishment of institutions for training all classes of people, the maintenance of the existing government colleges and high schools and further increase of their number, the establishment of new middle schools, an increased attention to vernacular schools for spreading elementary education and the introduction of a system of grants-in-aid.

The vernacular was to be the medium of instruction in lower classes and the English in the higher. The claims of

Its progress. female education were recognised. Government was to support it. Departments of Public Instruction were created with a staff of officials to encourage primary and secondary education.

Old Universities. The Universities of Bombay, Calcutta and Madras were established in 1857, of the Punjab in 1882, of Allahabad in 1887. By 1882 there were more than two millions and a quarter students under instruction.

However narrow may have been the aim and scope of education as officially organised, people took full advantage of the opportunities afforded. In 1882 the Education Commission which was presided over by Sir William Hunter emphasised government's undertaking primary education, and encouraging private effort in higher education by following the grants-in-aid system. In 1901 Lord Curzon appointed a University Commission, and on its recommendations

a University Act was passed in 1904. It tightened the control of the government on the Universities, and of the Universities over the schools and colleges. They were officialised and became practically government departments. The Universities were given the power of undertaking direct teaching functions, of making appointments of professors and lecturers under government sanction, and equipping laboratories and museums. Territorial limits of the Universities were fixed. Conditions for the affiliation of colleges were laid down. A system of inspection of colleges by the University was established. The number of senators and syndics was fixed and a majority of nominated members was created. The term of the senator was to be five years instead for life. The Universities were to be affiliating Universities and any number of colleges in the area fixed could be affiliated to them.

In 1911 to meet the growing needs of education a new member for education in the Governor-General's Council was appointed.

There was a growth of demand for new Universities from various provinces and the New Universities. Hence arose the new Universities, in virtue of Government Acts, of Patna, Lucknow, Rangoon, Dacca, Delhi, Nagpur, Agra, Benares and Aligarh, as also of Mysore and Hyderabad. To-day on account of the demand for lingual provinces the University of Andhra has already arisen. There is a demand

for it in Gujarat, Karnataka, Maharashtra, Sindh, Rajputana, Tamil land, and in other centres.

The new type of University, namely, the teaching and residential, different from the old affiliating and examining type, is more common. Dacca, Allahabad, Lucknow, Benares and Aligarh are the examples of the new type, the old type continues in Bombay, Calcutta, Madras, Nagpur, Agra, Lahore, and other places. The old are more officialised and the new are more democratised and independent.

In 1917 the Calcutta University Commission was appointed. Its report was issued in 1919.

Calcutta University Commission. Sir Michael Sadler was its president. It recommended a complete reorganisation of higher education in Bengal. A Secondary school and Intermediate College Board separate from the University as such was recommended to be appointed under whose charge the Secondary and Intermediate education was to be placed. Some modification of the constitution of the old Universities has been going on in accordance with the Sadler Committee's recommendations. New Universities have been modelled on the Dacca type, which is of a unitary and residential character.

Ministers are now administering the Departments of Education under the Reforms of 1919.

Ministers and Education. They are responsible to the Legislature. But lack of funds and want of full Council support for additional taxation have not helped the advance of their schemes and measures

in the cause of either lower or higher technical or professional and literary education.

5. NATIONAL EDUCATION.

The problem of national education came into existence to meet the educational needs of the people left unsatisfied by the state system of education and to remove the glaring evils of that system. The schemes and principles proposed and followed in the systems of national education have differed according to the ideals and mentality of the founders of these systems.

Some looked to the revival of the ancient Gurukul or Asrama systems, such as Swami

Various ideas and Sradhananda's Gurukul at advocates. Hardwar. Some only wanted to cheapen education and to keep the whole management under their control, though not repudiating government recognition, grant, or restrictions but following government curriculum, such as the Deccan Education Society of Poona. Others wanted a complete independence of government connection and control in all matters, and desired to create a new system of education based on the high ideals and methods of the past as well as the present in order to suit Indian needs in modern times, such as the National Education Movements of Bengal and Maharashtra, and of later non-co-operation days which led to the foundation of Vidyapithas or Universities on lingual basis in Guzerat, Maharashtra, U. P., Behar, Bengal and colleges and schools at various

places throughout India. Dr. Annie Besant's national education movement was also of a similar nature.

Besides these there are schools and colleges which have come into existence in connection with socio-religious movements of Brahmosamaj, Aryasamaj, and Theosophical Society. They developed their own ideas in their institutions but kept full connection with the governmental system by affiliating them for the purposes of examination and curriculum and even grants.

Lastly come those institutions founded by communal leaders like Sir Syed Ahmed and Pandit Madan Mohan Malaviya, such as Aligarh College (now Muslim University), and Benares Hindu University, to meet communal and cultural wants of Muslim and Hindus. Similar is the Khalsa College of Sikhs. All of them have kept up their connection with the government and are constituted by virtue of its Acts. There is a partial control or interference by the government in their work. Dr. Rabindranath Tagore's Vishwabharati is cosmopolitan rather than national and is completely independent of government control. Its ideals are humanitarian.

All these institutions and others less well-known call themselves national. The chief contributions made by some of them to the advance of Indian education are as follows:—

- (1) Freedom from government control which allows only the development of a particular political mentality, and hence leads to the deterioration of the moral individuality of a person.
- (2) Acknowledgment of the necessity of religious spirit and moral teaching in schools and colleges.
- (3) The maintenance of patriotic conceptions and ideals of life, leading to the virtues of service and sacrifice.
- (4) Emphasis on the best Indian culture and the acceptance of the highest modern political and social ideals.
- (5) Development of physique and discipline of mind and sense, and adoption of compulsory physical exercises.
- (6) Use of the mother-tongue as medium of instruction, and its cultivation for higher cultural and scientific purposes.
- (7) Recognition of the necessity of vocational and technical education in order to pursue well the various arts and industries for the economic welfare of the people.
- (8) Emphasis on strict Brahmacharya, simple dress and food, hygiene and cleanliness, and control on thought, word and deed.

The presence and practice of these ideas in some of these institutions have helped the cultivation and growth of Indian literatures and

languages, produced some persons of strong, independent, sacrificing and creative mentality, created confidence in their own culture and abilities, and helped the movement of political, social and economic regeneration of the country. It is also indirectly affecting and influencing the state system, in its anglicised, officialised, and narrow outlook. National education movement has therefore a great value in developing and experimenting on new and necessary ideas in education. Without its existence and impetus Indian education would have suffered heavily.

In 1921 there were 22.6 millions literate in British India out of a total population of 247 millions. Of this number 19.8 millions were males and 2.8 millions females. In 1926 about 10.51 millions of pupils or 4.25 per cent. of the total population were undergoing instruction of some kind. There were 7.8 millions in primary schools, 1.72 millions in secondary schools, .29 millions in special schools, .08 millions in universities and 6.2 in unrecognised institutions. Very few of the pupils in the primary schools proceed to secondary schools. They soon forget what they have learned after they leave the primary school. The amount of literacy amongst the common people is very little or nil.

There were in 1926, 183,164 primary schools, 10,837 secondary schools and 803 colleges. In the colleges out of 87.6 thousand in 1926, 70 thousand were in the arts and sciences colleges and over 8 thousand were studying law.

Only 9.5 thousand were engaged in medicine, engineering, commerce and the profession of teaching; 641 were learning agriculture, and only 119 and 272 were in forestry and veterinary sciences respectively. The number of male scholars in colleges was 86,177 and of female scholars 1,412. 1.4 millions of females are in primary schools, and 1,74,000 in secondary institutions.

Hindus have one literate person in every thirteen. For males the ratio is one in eight, and for females one in sixty-three. One Muhammadan male in 11 and one female in 116 can read and write.

CHAPTER VIII

INTELLECTUAL LIFE.

Indian intellectual life is largely the manifestation and expression of the Hindu genius.

It is largely the expansion of the Hindu genius. The Indo-Aryans created the Hindu intellectual culture. Though there are subsidiary strains or currents mixed in it, the main current which has flowed and dominated the course of its history in India is the one born out of the Aryan or Hindu mind. The minor influences and elements which entered it from abroad are to be traced to Muslim and European contact. The intellectual life of a people is generally expressed in the various forms of their literature and in the standards and activities of their intellectual associations. The forms of literature are many. They may be enumerated as poetry, prose, philosophy, history, social and technical sciences, and religious treatises. Man's mind is manifested in all intellectual and emotional strength and peculiarities in these forms. Indian mind has given them to us in its own way. The early Indian literature may be classified under the old terminology of the Vedas, Brahmanas, Upanisadas, Vedangas, Saddarsanas, Itihasas, Puranas, Kamasastras, Dharmasastras, Arthasastras, Silpasastras, Ayurveda, Dhanurveda, Gandharvaveda, Kavyas, Charitras, Natakas, and others.

The Vedas which include Mantras and Brahmanas record the devotional and ritual side of The Vedas religion, and contain many poetic and prose passages of literary value. They also contain historical, legal, philosophical, social, political, and economic matter, ideas, and theories. The Vedanta contained in Upanisads is pure philosophy, and the best early expression of Indian intellect and intuition. The ideas which are related there show the existence of one supreme Vedic Reality and its relations to world and man. This Vedic and Vedantic literature is enormous and came into existence before 2,000 B. C. and continued to grow up for a long time. The greatness, depth and keenness of Indian intellect and emotion are fully evident there.

In order to study the Vedas new technical sciences came into existence, known as six Vedangas, namely, Siksa (Phonetics), Chhandas (metre), Vyakarana (grammar), Nirukta (etymology), Kalpa (religious practice), and Jyotisa (astronomy). These auxiliary sciences were independently restated later on by master-minds and further developed by their followers or pupils. The science of grammar culminated in its masterly treatment by Panini and later grammarians like Katyayana, Patanjali, and others expounded it in their commentaries or treatises and maintained its perfection. There is a similar treatment of etymology, astronomy and metre.

Names of Aryabhatta, Brahmagupta, Varahamihir, Bhaskaracharya in mathematics and astronomy; of Amarsimha, Sasvata, and Hemachandra in lexicography ; of Bharata, Dandin, and Mamata in poetics ; and of Pingala in prosody and a host of others are famous in this technical literature. The Saddarsanas or six systems of orthodox philosophy, namely, Sankhya, Yoga, Nyaya, Vaisesika, Purvamimansa and Uttaramimansa, the heterodox systems of Charvaka, and Buddha and Jina ; the devotional philosophies of Vaisnavas, Saivas and Saktas, and other minor sects are the records of Indian intellectual vigour and activity in the ultimate problems of life here and hereafter. The great Acharyas, Sankara, Ramanuja, Madhva, Vallalha, and the great saints carried on and developed this Adhyatmavidya or highest spiritual knowledge and bear testimony to the purity, clarity, keenness, vision, imagination and many-sidedness of Indian intellect on its highest plane and level. We also possess a great number of commentators who show in their treatises, these high intellectual powers of the Indian mind.

Indians did not neglect the writing of Itihasa (history) or the past achievements and

History. remembrances of their race.

The Ramayana and the Mahabharata and the eighteen Puranas, Upapuranas, the various Kathas, Akhyanas, Itivrttas, Kulavrttas, Caritas, and treatises like Jatakas, Rajatarangini are a great source of historical

material for the early period of Indian history. The great weakness of these historical and semi-historical works has been the want of a fixed and continuous chronology a fact which has largely minimised their historical value. Another of its serious defects is that its method is less historical and more moral, theological or didactic. Many of these works are good pieces of literature, poetic as well as prose and are studied as such. Some of them, especially the Ramayana and the Mahabharata, have later on been either translated or adapted in the various languages of India, and form the main literary treatises in those languages. The Ramayana of Tulsidas in Hindi is a masterpiece of poetry, morality, and religious teachings. Similarly the Ramayana of Sridhara and the Mahabharata of Muktesvara are famous pieces of literature in Marathi. Historical literature in India was meant to serve as an aid to the proper understanding of Dharma, Artha, Kama, and Moksa.

In Indian Kavyas (poetry) and Natakas (drama) we find the best specimens of literature.

Poetry. The names of Bhasa, Kali-dasa, Bhavabhuti, Bana, Harsa, Hala, Sudraka, Visakhadatta, Bilhana, Rajasekhara, Jayadeva and others are famous as literary masters and artists. Along with them many moralists of note are Bhartrhari, the authors of Jatakas and Dhammapada, Panchatantra and Hitopdesa, and Chanakya, Vidura, Bhism, and others.

Books on Dharmasastra, such as those of Manu and Yajnavalkya, Narada and Visnu;

Socio-religious books. **on Arthashastra, such as those of Kautilya and Kamandaka, Sukra and Somadevasuri;**

Kamasashastra, such as those of Vatsyayana and others; and on Moksasastra are numerous. They treat of religious, social, political, economic domestic and spiritual aspects of life in a practical way and in a philosophic mood. These works possess great literary, scientific and philosophic merit, and have organised all the aspects of man's life here and hereafter. Each one of these standard treatises have been expounded later on by great commentators whose commentaries also possess great intellectual acumen and merit. The Mahabharata also treats of these topics lucidly.

There are also a number of writers on technical sciences of Ayurveda, such as Caraka,

Technical treatises. **Susruta and Vaghbata; on Silpasastra (arts), such as Maya and Agastya; on Gandharvaveda, such as Sarngadeva and Somanatha; and on Dhanurveda, such as Sukra and others.**

Sectarian literature both Samskrit and Prakrit of Buddhas, Jainas, Vaisnavas, Saivas,

Sectarian literature. **Saktas and others contain works of great literary and intellectual value.**

During the development of modern Indian languages the intellectual life of India found expression in translations and adaptations of the old Sanskrit literature, especially, the **Mahabharata** and the **Ramayana**, and in composition of devotional songs and poetry and of saintly biographies. There were very little independent literary or intellectual activities till the beginning of the 19th century, when a new era was ushered in and a great impetus given to intellectual and literary development. During the middle ages names of saints, such as Dyaneswar, Namadeva, Ekanath, Ramadas and Tukarama, in **Maharastra**; Narsi Metha and Mirabai in **Guzerat** and **Rajasthan**; Kabir, Surda and Tulsidas in northern India; Nanak in the **Punjab**; Chandidas, Chaitanya and Krittivasa in **Bengal**; Vidyapati in **Behar** and a large number of others in different parts of India developed the devotional religion and poetry. There were a number of learned Pandits and poets who composed or adapted in provincial languages in a poetic form the ancient Epics and Pauranik stories and biographies. There were also some independent compositions relating to social, political, moral, religious, and historical life both in poetic and prose forms. The bardic literature, the **Bakhar** literature, the **Kulavrttas** and **Kulakathas**, the **Rajaniti** books and the state documents are the various forms in which the intellectual activity of that period may be traced. .

There was also an intense literary activity in Persian language in which Muslims and Hindus wrote books of great historical, biographical and administrative value. History-writing was well-developed amongst Muslim authors and their various Tawarikhs and Namas are a standing monument to their interest and mastery in this art of writing and literature. They also composed poems on social or erotic or devotional subjects in Persian. They are generally collected as Diwans of famous poets. Sufi literature, cast in a Vedantic spirit, had its devotees and students. There were treatises, no doubt very few, composed on matters of administration or the art of government, and we possess in the Ayeen-i-Akabari of Abul Fazal a standard and detailed treatise relating to government from the pen of a master-mind. It is unnecessary to give in detail here the names and works of authors whose fame has survived as great historians, biographers, poets, saints and Sufis in India. One great fact has however to be noted in connection with them, and, that is that all these works being composed in a foreign language, the people of the country can only take an academic interest in them. They do not and cannot now inspire or form a model to modern writers whose present standards and sources of knowledge have changed after their contact with the West and its vast sources and varieties of knowledge and art.

Since the beginning of the nineteenth

century European ideas and forms of literature have revolutionised the mind, mentality and moral and intellectual values of India. Modern literary current and its character.

New standards in literature have been set up. New forms of poetry and prose have rapidly come into existence. New sciences, social and natural, have been studied, imitated and adopted in educational institutions and intellectual associations and academies. Poetry and drama have taken various forms, aims, shapes and turns which were unknown before. They are not merely devotional, religious or erotic in tone and in subjects, but the various beauties, tragedies and comedies of man and his society, nature and its manifestations are expressed variously and vigorously and evoke in us a sympathetic and responsive sentiment of joy and sorrow, laughter or fear. Man in action as well as in contemplation, Nature in its blessings and destruction, God in His benevolence and punishment have all received attention and expression in language.

Prose writing developed very rapidly. New forms of prose literature, namely, essays, histories, biographies, philosophies, fictions and novel, drama and stories came largely into vogue and helped the advance of knowledge and intellectual life of India. The development of the press and the speeches on the platform, the pulpit and the Parliament gave scope for the intellectual expression of ideas—social, political, economic and

religious. Colleges and Universities encouraged the intellectual growth and the familiarising of the educated with new forms and new ideas.

To-day Indian intellectual life is as many-sided as in a modern European country, and Indians are trying to absorb the new culture and to express it in forms suited to their creative genius and past tradition. India has presented to the world great poets, novelists, dramatists and philosophers whose works are studied and admired outside India. The genius of Dr. Rabindranath Tagore towers to-day in the literary horizon of the world.

Indian intellect has also found its way in developing some branches of scientific studies. The fame of Sir Jagadisha Chandra Bose and of Drs. P. C. Ray and Raman is well-known in scientific circles and academies.

One of the unavoidable handicaps to the full development of Indian intellect is the dominance of the English medium of expression. A large number of good works or studies is done or expressed in English and hence our best compositions do not reach the general mass of the people. There is no impetus to writing in the national or provincial tongues of the people. It is an absolute necessity for the better and fuller expression and utility of Indian intellectual genius that authors should develop writing their thoughts in their own mother-tongue. Until it happens on a larger scale the vigour of Indian intellectual powers

will not be noticed, nor appreciated, nor prove fruitful.

Muslims of India have developed a new language based largely on Hindi, Persian and Arabic. Persianisation of Muslim contribution. Hindi language has resulted in Modern Urdu in which Muslim poets and prose writers express their thoughts and sentiments. Urdu forms, words and sayings are largely borrowed from Persian poets and writers. Kasida (odes), Gazal (love song), Masnavi (historical poem), Marsia (elegy), Rubai (satire) are examples of Persian imitation. The names of Amir Khusru and of number of others up to Muhammad Iqbal are famous in Urdu literature. There are also a number of prose writers on history, biography, novels, dramas and other subjects of moral, spiritual and material interest. Under the influence of European ideas and literature it is also taking new shapes and turns, and thus increasing the scope of its utility by translations, adaptations, and independent compositions.



APPENDIX.

1. *Statement showing the number per mille
who are literate in each main religion
of India, 1921.*

	MALE.		FEMALE.
Zoroastrian	... 789	...	672
Jain	... 514	...	76
Buddhist	... 484	...	96
Christian	... 309	...	180
All Religions	... 122	...	18
Hindu	... 116	...	14
Sikh	... 94	...	14
Mussalman	... 81	...	7
Tribal religions	... 14	...	1

2. *Statistics of religion.*

RELIGION.	NUMBER IN 1921.
Hindu ...	216,735,000
Sikh ...	3,239,000
Jain ...	1,178,000
Buddhist	11,571,000
Parsi ...	1,02,000
Muslim	68,735,000
Christian	4,754,000
Jew ...	22,000
Primitive (tribal) ...	9,775,000
Miscellaneous	18,000

3. *Statistics of Languages.*

LANGUAGE.		NUMBER OF SPEAKERS, (1921). (IN MILLIONS).
Western Hindi	...	97
Bengali	...	50
Telegu	...	24
Marathi	...	19
Tamil	...	18
Punjabi	...	16
Rajasthani	...	13
Kanarese	...	10
Oriya	...	10
Gujerati	...	10
Malayalam	...	7
Lahnda or Western Panjabi	...	6





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